A Concise Hajj Guide

Labbaiyk Allahumma Labbaiyk

لبيك اللهم لبيك

Dr. Muhammad Najeeb Qasmi

وَأَذِّن فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ
سورة الحج (٢٧)

A Concise Hajj Guide

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ
Labbaik Allahumma Labbaik

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Preface (for English Version)

Three editions of “Hajj-e-Mabroor” reviewed by Maulana Mohammad Zakariya Sambhali, Shaikhul Hadeeth of Nadwatul Ulama, Lucknow were published in 2005, 2007 & 2011 and distributed gratis among the pilgrims.

In 2013, I published “Mukhtasar Hajj-e-Mabroor” (pocket size) for easy access of pilgrims. This edition was reviewed by Maulana Khalid Saifullah Rahmani.

Now I am presenting English and Hindi translation of the pocket size “Mukhtasar Hajj-e-Mabroor” at the request of some friends so that even larger numbers of pilgrims can be benefited from it.

I am thankful to Maulana Mufti Abul Qasmi Numani, Muhtamim of Darul Uloom Deoband, for his valuable lines on English and Hindi translation.

Mohammad Najeeb Qasmi, Riyadh
9 Dhul Qada, 1436H
24 August 2015

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيْم

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْن،وَالصَّلاۃ وَالسَّلامُ عَلَى النَّبِيِّ الْكَرِيم وَعَلىٰ آله وَاَصْحَابه اَجْمَعِيْن-

Foreword

یہ معلوم کرکے مسرت ہوئی کہ مولانا محمد نجیب قاسمی صاحب اپنی پاکٹ سائز کتاب (مختصر حج مبرور) کا انگریزی وہندی ترجمہ الیکٹرانک کتاب کی شکل میں لانچ کرنے جارہے ہیں۔ان شاءاللہ اس سے ہندی وانگریزی جاننے والوں کو بہت نفع ہوگا۔امید ہے کہ آئندہ یہ دونوں ترجمے پاکٹ سائز کتاب کی شکل میں بھی شائع ہوں گے۔اللہ تعالیٰ قبول فرمائے۔والسلام

ابوالقاسم نعمانی غفرلہ، مہتمم دارالعلوم دیوبند

1436/11/07ھ

I am pleased to know that Maulana Najeeb Qasmi is launching English and Hindi translation of his pocket size book “Mukhtasar Hajj-e-Mabroor” in form of e-book. It will surely help English and Hindi knowing people a lot. I hope he will soon publish both the English and Hindi versions in form of pocket size book as well. May Allah accept his effort.

Abul Qasmi Numani
Muhtamim of Darul Uloom Deoband

7 Dhul Qada, 1436H
22 August 2015

Preface

Allah has proclaimed: “and announce among people about (the obligation of) Hajj, so that they should come to you on foot, and on every camel turned lean, traveling through every distant hilly pathway” (Al-Hajj: 27). Today the whole world witnesses that millions of devotees proceed to the holy city of Makkah every year to perform this obligation in compliance with the divine command.

To meet the needs of such pilgrims to knowledge and guidance about the rituals and procedure of Hajj numerous books have been compiled in many languages of the world. However, in view of changing times, emerging problems and ever increasing number of pilgrims there is still need for concise guides which explain the particulars of Hajj and Umrah in a lucid and easy to understand style.

Keeping this in view, I had compiled and published an exhaustive guide in Urdu entitled Hajj-e-Mabrur in 2005 while its second and third editions were in 2007 and 2011 respectively. It deals extensively with the rituals and procedure of Hajj and was amply illustrated by photos of sacred sites of Safa and Marwah, Masjide Haram, Masjide Nabawi, Meeqat and other places.

Subsequently my experience while serving the pilgrims led me to bring out a concise pocket-size guide which would be more useful for the pilgrims. The present concise guide in English is a translated version of the concise guide in Urdu. That concise guide in Urdu was in turn a condensation of the detailed and exhaustive guide entitled Hajj-e-Mabrur. In view of their continued usefulness it is decided to continue with the publication of both in Urdu as well as in English. I pray to Allah to reward me and my colleagues for rendering this humble service, Amen!

Mohammad Najeeb Qasmi, Riyadh

Foreword

Hajj (pilgrimage to Ka'bah, the House of Allah) is one of the five pillars of Islam. It is a form of worship which reflects both the devotion to Allah as well as awe and fear of Him. Although the rituals of Hajj are completed within five stipulated days, as compared with other forms of worship, it has perhaps more particulars than salah. Performance of Hajj is obligatory only once in the life and performers of Hajj hail mostly from foreign lands. Pilgrims hailing from non-Arab countries particularly face the problem of language and suffer from many hardships at every step because of overcrowding. In olden days when people used the sea route they had enough opportunity during their week long sea journey to learn about the rituals and procedures of Hajj. But now in the age of air travel people make enough preparation for their material comfort but take little trouble to get prepared spiritually. To fulfill this need a number of guides have been written in the Urdu language. Nevertheless, there is still need for a concise guide which explains the fundamentals of Hajj rather than covers the details exhaustively.

It's a matter of great pleasure that our young colleague Dr Muhammad Najeeb Qasmi has compiled a detailed guide entitled Hajj-e-Mabrur in Urdu and followed it up by a concise guide entitled Mukhtasar Hajj-e-Mabrur. Both were received enthusiastically by the interested public and both have appeared in a number of editions so far. He has now brought out an English version of the later work entitled A Concise Hajj Guide for the English-speaking public. I pray to Allah that this guide serves well the needs of those who intend to perform Hajj.

Khalid Saifullah Rahmani
(Al-Ma'had Al A'ali Al-Islami) **5 Rajab 1434H**
Hyderabad, India **16 May 2013**

Reality of Hajj

By Maulana Mnazoor No'mani

What is Hajj? It is to surrender ourselves to Allah's court just like insane at an appointed and scheduled time, by His virtue and by mimicking the gestures and practices of Ibrahim (AS), to provide evidence of loyalty and commitment towards his tradition and cult, to take part in Ibrahimi emotions and conditions as much as we can, to mold ourselves in his styles and methods, for more details, it can be called that the one of glories and ranks of Allah is that He is the Owner of Majesty and Bounty, the Most Just Ruler and King of the kings, we are His helpless and needy servants as well as His owned and condemned subjects. His another grandeur and glory is that He is entirely characterized by the most complete beautiful qualities, due to which a man falls in love with someone, in this sense, He is the Alone Real Beloved. His first authoritative royal splendor demands that His servants should submit themselves to His court with the utmost humility and respect. The first practical pillar "Salah" out of Islam's pillars is indeed its special definition and demonstration, in which this quality is dominant. Zakat also shows the other side of the same relation. His second glory and splendor which is the requirement of Lovableness, becomes to light and appears visibly when His servants forsake eating, drinking and desires that are De facto the signs and marks of love and affection. But Hajj is its full fledge demonstration. Insteadof stitched clothtowearashroud-like dress, to live bare-head, not to have cut hairs, not to trim nails, not to comb hairs, not to use perfume, not to clean the body from dirt, loudly scream لَبَّيْكَ لَبَّيْكَ (O my Lord, here I am at Your service), to ccircumambulate Ka'bah (Allah's house), to kiss its black stone, to cling to its wall and door, to cry and sob, to walk between Safa and Marwah, then also get out of the city of Makkah, sometimes to encamp in Mina, then lay down in the deserts of Arafat and

Muzdalifah, thereafter, stone Jamarat repeatedly, These all actions are the same that are committed by the love dedicated people. And Ibrahim (AS) is as the founder of this romantic tradition. These sacrifices and actions of Ibrahim are so much liked by Allah that these are decided to be ways of devotion and pillars for the specificattendance to His house (Hajj and Umrah). The collection of these actions is called “Hajj”.

Hajj as an Obligation

Hajj like Salah, Fasting and Zakat is an important cardinal pillar of Islam. It is obligatory once in the whole life on a person who owns that much of wealth which can enable him to travel easily from his house to the holy Makkah and can afford the expenses of his family till his return.

Obligation of Hajj by the holy Qur'an:

As a right of Allah, it is obligatory on the people to perform Hajj of the House – on everyone who has the ability to manage (his) way to it. If one disbelieves, then Allah is independent of all the worlds. (Aale Imran: 97).

Obligation of Hajj by Prophetic Ahadeeth:

- Narrated Ibne 'Umar (RA): Allah's Messenger (PBUH) Said: Islam is based on (the following) five (principles):
  1. To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger (PBUH).
  2. To offer the (compulsory congregational) salahs dutifully and perfectly.
  3. To pay Zakat (i.e. obligatory charity).
  4. To perform Hajj (i.e. Pilgrimage to Makkah)
  5. To observe fast during the month of Ramadan.
     (Bukhari & Muslim)

- Abu Hurairah (RA) reported: The Messenger of Allah (PBUH) delivered a Khutbah and said, "O people! Hajj (pilgrimage to the House of Allah) has been made incumbent upon you, so perform Hajj." A man inquired: "O Messenger of Allah (PBUH) is it prescribed every year?" He (PBUH) remained silent till the man repeated it thrice. Then he (PBUH) said, "Had I replied in the affirmative, it would have surely become obligatory, and you would not have been able to fulfill it." Afterwards he said, "Do not ask me so

long as I do not impose anything upon you, because those who were before you were destroyed on account of their frequent questioning and their disagreement with their Prophets. So when I order you to do something, do it as far as you can and when I forbid you from doing anything, eschew it.” (Muslim)

- Abdullah Ibne Abbas (RA) said: The Messenger of Allah (PBUH) who wants to perform Hajj, he should hurry up, because he does not know what kinds of excuses may expose to him. (Musnad Ahmad)

Importance and Virtues of Hajj and Umrah

- It is narrated Abu Hurairah that Allah's Messenger (PBUH) was asked, "What is the best deed?" He replied, "To believe in Allah and His Apostle. The questioner then asked, "What is the next (in goodness)? He replied, "To participate in Jihad (religious fighting) in Allah's Cause." The questioner again asked, "What is the next (in goodness)?" He replied, "Hajje Maqbool (which is accepted by Allah and is performed with the intention of seeking Allah's pleasure only, not to show off, without committing a sin and in accordance with the traditions of the Prophet)." (Bukhari & Muslim)
- Abu Hurairah (RA) reported: The Messenger of Allah (PBUH) said, "Whoever performs Hajj just to get the pleasure of Allah and neither committed a sin, nor disputed unjustly (during Hajj), then he returns from Hajj as pure and free from sins as on the day on which his mother gave birth to him." (Bukhari and Muslim)
- Abu Hurairah (RA) reported: The Messenger of Allah (PBUH) said, "(The performance of) 'Umrah is the expiation for the sins committed between it and the previous 'Umrah; and the reward of Hajj-e-Mabroor (accepted) is nothing but Jannah." (Bukhari and Muslim)
- It is narrated that 'Abdullah (RA) said: "The Messenger of Allah (PBUH) said: "Perform Hajj and 'Umrah consecutively, for they remove poverty and sins as the bellows removes impurity from the iron.'' (Ibne Majah)

- It is narrated that Ayesha (RA) said, "O Allah's Messenger (PBUH)! We consider Jihad as the best deed. Should we not fight in Allah's Cause?" He said, "The best Jihad (for women) is Hajj-e-Mabrur (i.e. Hajj which is done according to the Prophet's tradition and is accepted by Allah).

- It is narrated from Abu Hurairah (RA) that the Prophet (PBUH) said: “The performers of Hajj and ‘Umrah are the guests of Allah. If they ask Him, He will give them and if they ask forgiveness from Him, He will forgive them.” (Ibne Majah)

- It is narrated by Abdullah bin Omar (RA) that the Apostle of Allah (PBUH) said: “When you met a pilgrim upon his return, then you salute him before he enters into his house, shake hands with him and ask him to seek forgiveness from Allah for you, as he is in a state in which his all sins have been forgiven. (Musnad Ahmad)

- It is narrated by Abdullah bin Abbas (RA) that he heard the Apostle of Allah (PBUH) saying: “Whoever performed pilgrimage riding, seventy goods are written at every step of his ride, and whoever does pilgrimage walking, seven hundred goods out of Haram’s good are written at his every step. Then it was asked, O Messenger of Allah, what is Haram’s good, he said: one good equal to one thousand goods. (Bazzar, Kabir & Ausat)

- Jabir (RA) narrated: The Messenger of Allah (PBUH): said “Hajj-e-Mabrur (accepted Hajj) has no reward but the Paradise”, they said: O Prophet of God (PBUH), what is the beneficence of Hajj? He said: “Feeding the people and speaking to them gently” (Ahmad, Tabrani in Al-Ausat and Ibne Khuzaimah in his Sahih)

- It is narrated by Abdullah ibne Abbas (RA) that the Apostle of Allah (PBUH) said: “Allah the Exalted sends down to this house (Ka’bah) every day and night, 120 mercies, among them, 60 are descended on the circumambulator (one who is doing Tawaf) 40 on the people offering salah and 20 on those who are looking this house”. (Tabrani)

Conditions of Hajj: Prerequisites

For men:
1. To be a Muslim
2. He should be wise i.e. do not be mad
3. To be an adult
4. To be free
5. Affordability (having power and ability) To be days of Hajj
6. Should be no obstacles from the government
7. To be healthy
8. Ways should be safe and secure.

For women:

In addition to the nine conditions mentioned above, there are two more conditions for them:

9. She should be accompanied by a Mehram (unmarriageable kin) or husband.
10. She shouldn't be in the state of Iddat (waiting period).

Clarification: Some scholars have counted the last five conditions 6 to 10, namely (to be no obstacles from government, to be healthy, the ways should be safe, woman should be accompanied by a Mehram (unmarriageable kin) or husband and not to be in Iddat (waiting period) as performance compulsions, i.e. excluding these five conditions, Hajj becomes obligatory, But, since he/she is unable to perform, this is why, such person either has to cause perform his/her substitute hajj or make a will or when all the hurdles are removed, he/she should himself perform Hajj.

Issue/Concern: In which year, hajj becomes obligatory, it is compulsory to be performed. If its performance inexcusably delayed, it will be a sin. If he performed it before his death, his hajj would be acceptable and there will be no sin for delay. If

he died without performance of obligatory hajj, it will be due to him due to (non-performance of hajj).
It is sheer rumor among the people that if someone performs Umrah, then Hajj becomes obligatory for him. It is totally wrong. If he has no affordability, i.e. he possesses no much amount of wealth which could be enough to perform Hajj, then due to performance of Umrah, Hajj will not become obligatory for him, even if, Umrah is performed during Hajj months.

Obligations (Faraedh) of Hajj

(1) Ihram namely making the intention of Hajj and reciting Talbiyyah:

(لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لاَ شَرِيكَ لَكَ)

"Labbayk, Allahumma labbayk, labbayk la sharika laka labbayk, Innal Hamda wan nimata laka wal mulk, la sharika lak."

"I am at Your service, O Allah, I am at Your service. You have no partner. I am at Your service. Praise and blessing belong to You, and the Kingdom. You have no partner."

(2) Wuquf (standing) of Arafah, i.e. to stay for a while in the plain of Arafat on 9th Dhul Hijjah right from the declining of the sun (Zawal) to the sunset. If a person could not reach Arafat until the sunset, but he reached Arafat on 10th Dhul Hijjah at any time before the dawn, then his Hajj would be acceptable.

(3) Tawafe Ziyarah which can be performed at any time (day or night) from the morning of 10th Dhul Hijjah till the sunset of 12th Dhul Hijjah. Tawafe Ziyarah is also called Tawafe Ifadah.

Clarification: Some scholars have counted Sa'ee of Hajj among the rites of Hajj, whereas, the majority of scholars have opined it to be as an essential (Wajib) rite.

Essential Rites (Wajibat) of Hajj

1. Not to cross Meeqat (the locations specified by the Prophet (PBUH) to put on Ihram) without Ihram.
2. To depart from the plain of Arafat on the day of Arafah after the sunset.
3. Upon returning from Arafat, spending the night in Muzdalifah and standing in Muzdalifah for a while after the Dawn but shortly before the sunrise.
4. To stone the Jamarat
5. To sacrifice (it is not essential in Hajje Ifraad).
6. Shaving or shortening the head's hairs.
7. Sa'ee (walking) between Safa and Marwah.
8. Performing Tawafe Wida' (farewell Tawaf).

Clarification: If, one of the obligations of Hajj is left, then Hajj will be invalid, which cannot be compensated by the atonement (Dam). If, one of the essentials rites (Wajib) is left, Hajj will be valid, but atonement (Dam) will be compulsory.

Types of Hajj

There are three types of Hajj, (1) Tamattu' (2) Qiran (3) Ifraad. You are free to choose any of them. However, Hajje Tamattu' and Hajje Qiran are better than Hajje Ifraad.
Since, Hajje Tamattu' is easier for the pilgrims and generally the Indian and Pakistani pilgrims choose Hajje Tamattu'. Therefore, Hajje Tamattu' shall be described in some more detail. Hajje Qiran and Hajje Ifraad will be described later on.

No sacrifice of Hajj is obligatory in Hajje Ifraad, if sacrificed, then it is better for pilgrim while sacrifice is an essential rite for Hajje Tamattu' and Hajje Qiran.

Clarification: The people who live in Makkah and surrounding areas should perform Hajje Ifraad only, as Hajj Tamattu' and Hajje Qiran are for the pilgrims who live outside Meeqat.

Hajje Tamattu': If someone puts on Ihram for Umrah only from Meeqat in the months of Hajj, put off Ihram after the completion of Umrah and do not return to his house. Then again on 7th or 8th Dhul Hijjah, he puts on Ihram of Hajj and performs all the rituals of Hajj, it will be called Hajje Tamattu'.

Hajje Qiran: If someone puts on Ihram of Umrah and Hajj and intends to perform both (Umrah and Hajj) simultaneously, then it will be called Hajje Qiran. Ihram of this Hajj will remain fastened till the 10th Dhul Hijjah. He will not put off his Ihram after the completion of Umrah, but Ihram will be put off only after the completion of both Hajj and Umrah.

Hajje Ifraad: If someone puts on Ihram for Hajj only and intends to perform Hajj only, then it will be called Hajje Ifraad. Ihram for this Hajj will be put off only after the completion of all Hajj rites, because Umrah is not included in it.

Brief method of Hajje Tamattu'

- To put on Ihram only for Umrah from Meeqat.
- To perform Tawaf of Umrah.
- To perform Sa'ee of Umrah.
- To shave or shorten the hairs of head.
- To put on Ihram on 7th or 8th Dhul Hijjah, and leave for Mina.
- To stay at Mina on 8th Dhul Hijjah.
- To reach Arafat on 9th Dhul Hijjah and offer Zuhar and Asr salahs.
- To stand in the plain of Arafat (i.e. to stand facing Qibla and making supplications profusely).
- To depart from Arafat to Muzdalifah after the sunset.
- To offer Maghrib and Isha salahs collectively at the time Isha.
- To make supplication to Allah in abundance after Fajr prayer on 10th Dhul Hijjah (standing in Muzdalifah).
- To leave for Mina after picking up pebbles from Muzdalifah.
- To stone the Big Jamarah after reaching Mina.
- To offer a sacrifice.
- To shave or shorten the hairs of head.
- To perform Tawafe Ziyarah (Tawafe Ifadah) i.e. Circumambulation of Hajj.
- To perform Sa'ee of Hajj.

(Note) In the light of Ahadeeth, Imam Abu Hanifah and Hanafi scholars are of the view that the time of sacrifice, shaving or

shortening the head's hairs and Tawafe Ziyarah starts from the morning of 10^{th} Dhul Hijjah and remains till the sunset on 12^{th} Dhul Hijjah. If, these rituals could not be performed on 10^{th} Dhul Hijjah, then can be performed either on 11^{th} or 12^{th} Dhul Hijjah.

- To stay in Mina on 11^{th} and 12^{th} Dhul Hijjah.
- To throw pebbles on all the three Jamarat after the declining of the sun on 11^{th} and 12^{th} Dhul Hijjah.
- It is allowed to depart to Makkah after throwing pebbles at Jamarat on 12^{th}Dhul Hijjah.
- To throw pebbles at Jamarat on 13^{th}Dhul Hijjah also, If passing the night in Mina.
- To perform Tawafe Wida' (Farewell).

Brief method of Hajje Qiran

- To put on Ihram for both Umrah and Hajj from Meeqat.
- To perform Tawaf of Umrah.
- To perform Sa'ee of Umrah.
- Not to shave or shorten the hairs and remain in the state of Ihram.
- To perform Tawafe Qudoom (Arrival Tawaf), it is Sunnah.
- To depart for Mina on 8th Dhul Hijjah and stay in Mina.
- To reach Arafat on 9th Dhul Hijjah and offer Zuhar and Asr salahs.
- To stand in the plain of Arafat (i.e. to stand facing Qibla and making supplications profusely).
- To depart from Arafat to Muzdalifah after the sunset.
- To offer Maghrib and Isha salahs collectively at the time Isha.
- To make supplication to Allah in abundance after Fajr prayer on 10th Dhul Hijjah (standing in Muzdalifah).
- To leave for Mina after picking up pebbles from Muzdalifah.
- To stone the Big Jamarah after reaching Mina.
- To offer a sacrifice.
- To shave or shorten the hairs of head.
- To perform Tawafe Ziyarah (Tawafe Ifadah) i.e. Circumambulation of Hajj.
- To perform Sa'ee of Hajj.

(Note) In the light of Ahadeeth, Imam Abu Hanifah and Hanafi scholars are of the view that the time of sacrifice, shaving or

shortening the head's hairs and Tawafe Ziyarah starts from the morning of 10th Dhul Hijjah and remains till the sunset on 12th Dhul Hijjah. If, these rituals could not be performed on 10th Dhul Hijjah, then can be performed either on 11th or 12th Dhul Hijjah.

- To stay in Mina on 11th and 12th Dhul Hijjah.
- To throw pebbles on all the three Jamarat after the declining of the sun on 11th and 12th Dhul Hijjah.
- It is allowed to depart to Makkah after throwing pebbles at Jamarat on 12th Dhul Hijjah.
- To throw pebbles at Jamarat on 13th Dhul Hijjah also, If passing the night in Mina.
- To perform Tawafe Wida' (Farewell).

Brief method of Hajje Ifraad

- To put on Ihram for Hajj only.
- To perform Tawafe Qudoom (Arrival Tawaf).
- If one wants, perform Sa'ee of Hajj before proceeding to Mina.
- Not to shave or shorten the hairs and remain in the state of Ihram.
- To keep avoiding the prohibitions of Ihram.
- To depart for Mina on 8th Dhul Hijjah and stay in Mina.
- To depart for Arafat from Mina on 9th Dhul Hijjah.
- To reach Arafat on 9th Dhul Hijjah and offer Zuhar and Asr salahs.
- To stand in the plain of Arafat (i.e. to stand facing Qibla and making supplications profusely).
- To depart from Arafat to Muzdalifah after the sunset.
- To offer Maghrib and Isha salahs collectively at the time Isha.
- To make supplication to Allah abundantly after Fajr salah on 10th Dhul Hijjah (standing in Muzdalifah).
- To leave for Mina after picking up pebbles from Muzdalifah.
- To stone the Big Jamarah after reaching Mina.
- To offer a sacrifice (not compulsory in Hajje Ifraad).
- To shave or shorten the hairs of head.
- To perform Tawafe Ziyarah (Tawafe Ifadah) i.e. Circumambulation of Hajj.
- To do Sa'ee of Hajj (if not done before coming to Mina).

(Note) In the light of Ahadeeth, Imam Abu Hanifah and Hanafi scholars are of the view that the time of sacrifice, shaving or shortening the head's hairs and Tawafe Ziyarah starts from the morning of 10th Dhul Hijjah and remains till the sunset on 12th Dhul Hijjah. If, these rituals could not be performed on 10th Dhul Hijjah, then can be performed either on 11th or 12th Dhul Hijjah.

- To stay in Mina on 11th and 12th Dhul Hijjah.
- To throw pebbles on all the three Jamarat after the declining of the sun on 11th and 12th Dhul Hijjah.
- It is allowed to depart to Makkah after throwing pebbles at Jamarat on 12th Dhul Hijjah.
- To throw pebbles at Jamarat on 13th Dhul Hijjah also, if passing the night in Mina.
- To perform Tawafe Wida' (Farewell).

Tawaf and Sa'ee at a glance

Kinds of Tawaf:

1. **Tawafe Qudoom (Arrival Tawaf)** i.e. circumambulation after arriving at Makkah (it is Sunnah for such pilgrim who is coming from outside of Meeqat and intends to perform Hajje Ifraad or Hajje Qiran). It is not Sunnah for the pilgrims of Hajje Tamattu' and Umrah.
2. **Tawaf of Umrah.**
3. **Tawafe Ziyarah i.e. Tawaf for Hajj.** It is the pillar of Hajj, without this Tawaf, Hajj will be invalid.
4. **Tawafe Wida' (Farewell Tawaf)** i.e. when departing from Makkah.
5. **Nafli Tawaf** (additional).
6. **Tawafe Tahiyyah** (Tawaf while entering Masjide Haram).

Clarification: In every Tawaf, there are seven rounds of Baitullah. Every round starts from the corner where Hajre Aswad (Black Stone) is fixed and ends to it. Thereafter, 2 Rak'ats should be offered at any place in Masjide Haram.

Necessary number of Tawaf in Hajj

Hajje Tamattu' 3 (Tawaf of Umrah, Tawafe Ziyarah and Tawafe Wida')
Hajje Qiran 3 (Tawaf of Umrah, Tawafe Ziyarah and Tawafe Wida')
Hajje Ifraad 2 (Tawafe Ziyarah and Tawafe Wida')

Additional (Nafl) Tawaf: There are no numbers fixed for Nafl Tawaf. It can be performed at day or night when and how many one wants. The pilgrims from outside Makkah should perform Nafl Tawaf rather than Nafl salahs.

Clarification: Combining two Tawaf is detestable (Makrooh) in such a way that two rak'ahs Nafl of Tawaf is not offered in between the two. After the completion of first Tawaf first offer two rak'ahs Nafl then start the second Tawaf. However, if offering Salah is detestable at that time, then combining two Tawaf is permissible. Remember, that it is essential to offer two rak'ahs Nafl salah after every Nafl Tawaf.

Lawful and Valid issues during Tawaf

1. To speak during circumambulation, when necessary.
2. To guide and ask the religious issues.
3. To stop Tawaf, if need may be.
4. Owing to legitimate excuse, to perform Tawaf on wheelchair.
5. To greet each other.

Sa’ee: Seven rounds of walking/running between Safa and Marwah (Sa’ee starts from Safa and ends at Marwah).

Necessary Numbers of Sa’ee in Hajj

Hajje Tamattu’	2	(One for Umrah and another for Hajj)
Hajje Qiran	2	(One for Umrah and another for Hajj)
Hajje Ifraad	1	(One for Hajj only)

Nafl Sa’ee: There is no proof for “Nafl Sa’ee”.

Some Rulings of Sa’ee

1. To complete Tawaf before Sa’ee.
2. To Start Sa’ee from Safa and complete the seventh round at Marwah.
3. To supplicate Allah, by ascending slightly up Safa hill and facing Qibla.
4. Men should walk faster between the green lights.
5. To supplicate Allah on Marwah hill, facing Qibla
6. To supplicate Allah and keep busy either in the remembrance of Allah or reciting the holy Qur’an while performing Sa’ee between Safa and Marwah
7. To perform Sa’ee walking on foot.

Lawful and valid issues during Sa’ee

1. To perform Sa’ee without ablution.
2. To perform Sa’ee in menses by women.
3. To talk with each other during Sa’ee.
4. To stop Sa’ee, when necessary.
5. Owing to legitimate excuses performing Sa’ee on wheelchair.

Beginning the journey

When you leave the house and there is no detestable time, then you should offer two rak'ahs of voluntary (Nafl) Salah. Having been completed Salah, the pilgrim should profusely supplicate and invocate to Allah the Almighty to make the journey easy and Hajj acceptable and Mabroor (rewardable).

Read this supplication, if you remember:

بسم الله توكلت على الله ولا حول ولا قوة إلا بالله

(I begin in the name of Allah, I trust in Allah and there's no strength except with Allah).
After boarding a ride, first say الله أكبر thrice then recite the following supplication:

سبحان الذي سخر لنا هذا و ما كنا له مقرنين و إنا إلى ربنا لمنقلبون

"Pure is the One who has subjugated this for us, and We were not able to have control over it, and of course, towards our Lord we have to return." (Surah Zukhruf: 13)

Shortening Salah in Journey:
Since, this journey's distance is approximately more than 48 miles (i.e. 77 km), therefore, when you will get out of the boundaries of your city, you will become a Msuafir (traveler) in the eyes of Shari'ah. Now offer two rak'ahs only instead of four rak'ahs Farz of Zuhar, Asr and Isha, but you have to offer two rak'ahs of Fajr and three rak'ahs of Maghrib, as there is no change in these two Farz salah. However, if you are following an imam in any salah, you have to complete salah with him. If imam is also a traveler, then offer two rak'ahs only instead of four rak'ahs. As far as Sunnah and Nafl salahs are concerned, if there is satisfaction and plenty of time, then offer it. In case of hurry or exhaustion or any difficulty is being faced, then there is no sin to be left. Whatever case may be, do not leave Witr and two rak'ahs Sunnah of Fajr.

Essential Traveling Stuff:

In this holy journey, the following essential stuff should be carefully accompanied:

1. Passport or Iqama.
2. Air or Bus Ticket.
3. Ihrams' sheets.
4. Few pairs of dresses.
5. Some bed-sheets for both spreading on ground and covering.
6. Books on Hajj
7. Siwaak (Tooth-stick).
8. Prayer rug.

Meeqat (Specified Place for putting on Ihram)

Meeqat is originally called "a specified time and place."

Temporal Meeqat: The period between 1st Shawwal and 9th Dhul Hijjah is called "Temporal Meeqat," which is also called "Hajj Months". During this period only, a pilgrim can put on Ihram for Hajj (i.e. before 1st Shawwal and after 9th Dhul Hijjah, one cannot put on Ihram for Hajj).

Locational Meeqat: The specified places from where the pilgrims of Hajj or Umrah put on Ihram.

1) For the inhabitants of Madinah and the pilgrims who are coming by this way, Meeqat is Dhul Hulaifah. Nowadays, it is called Be're Ali. It is located at a distance of about 420 km from Makkah.
2) For Syrian people and those who are coming by this way (e.g. Egypt, Libya, Algeria, Morocco, etc.), Meeqat is Juhfah. It is at a distance of about 186 km from Makkah.
3) For the inhabitants of Najd and those who are coming by this way (e.g. Bahrain, Qatar, Dammam, Riyadh, etc.), Meeqat is Qarnul Manazil. Nowadays, it is called "As-Sail ulkabir". It is at a distance of about 78 km from Makkah.
4) For the Yemeni people and those who are coming by this way (e.g. India, Pakistan, Bangladesh, etc.), Meeqat is Yalamlam (Sa'diyah). It is located at a distance of 120 km from Makkah.
5) For Iraqi people and those who are coming by this way, Meeqat is Dhatul 'Irq. It is located at a distance of 100 km from Makkah in the east.

Aafaqi (Universal): The people who live outside these Meeqat. They are to put on Ihram for Hajj or Umrah either at any of these five aforesaid Meeqat or before it or opposite to it.

Hil Inhabitants: The people who live inside the boundaries of Haram of Makkah, such as inhabitants of Jeddah. They are to put on Ihram for Hajj or Umrah from their houses.

Haram Inhabitants: The people who are either permanently or temporarily staying in the limits of Haram of Makkah. They are to put on Ihram for Hajj from their residences. However, for putting on Ihram for Umrah, they have to go to Hil areas (i.e. out of Haram).

Haram: Some land surrounding the holy city of Makkah, is called "Haram". First of all, Gabriel (AS) had indentified the landmarks of this region for Ibrahim (AS). The signs were marked by Ibrahim (AS) there. Thereafter, they were renovated again by the Apostle of Allah (PBUH). And then they had been repeatedly renewed. When you enter into this sacred land, so you should read the under-mentioned Dua (If you remember it):

اللهم إن هذا حرمك و حرم رسولك، فحرم لحمي و دمي و عظمي و بشري على النار. اللهم آمني من عذابك يوم تبعث عبادك.

O Allah, this is indeed your Haram and Haram of your Messenger (PBUH), (by the blessing of the attendance to this place) I beg You to forbid and prohibit my flesh, blood, skin, and bone on the fire of the Hell. O Allah! Save me from your torment on the Day of Judgment.

Haram Inhabitants: Approximately 16 kilometers from Makkah towards Jeddah up to Shumaisi, is the limits of Haram (it is near to the location where the Prophet (PBUH) had been halted by the unbelievers of Makkah for performance of Umrah. And then having concluded a peace treaty, the Prophet (PBUH) had returned to Madinah without performance of Umrah. This is the place where, the ground of Hudaibiyyah

is situated, under whose tree; the Prophet (PBUH) had taken allegiance to the death from the companions (RA).

- Towards Madinah up to Tan'eem (where Masjide Ayesha is built) is the limit of Haram, which is at a distance of about seven km from Masjide Haram.
- Towards Yemen up to Idha'at Laban is the limit of Haram, which is at a distance of about 11 km from Makkah.
- Towards Iraq, about 11 km is the limit of Haram.
- Towards Ju'ranah, about 20 km is the limit of Haram.
- Towards Taif up to Arafat is the limit of Haram, which is at a distance of about 12 km from Makkah.

Rulings of Haram: On this sacred and holy land, there are some acts forbidden for every person, whether he is its resident or has turned up here to perform Hajj or Umrah.

1) To cut self-grown tree or plants.
2) To hunt or tease any animals.
3) To pick up any lost things (stray items).
4) Entry of non-Muslims is totally forbidden (Haram).

Clarification: Harmful animals such as snakes, scorpions, chameleons, lizards, flies, gnats, bug, etc. is permissible to kill in Haram too.

Rulings of Hil: The land located between Meeqat and Haram is called Hill. To cut the self-grown trees and plants therein and hunt animal there is lawful and permissible. The residents of Makkah and the pilgrims who have come from other places to perform Hajj or Umrah, they put on Ihram for Nafl Umrah from Hil itself.

A detailed description ofHajje Tamattu’

If you have intended to perform Hajje Tamattu’, then you have to put on Ihram for Umrah only at Meeqat and put it off after the completion of Umrah. Then put on Ihram for Hajj either on 7th or 8th Dhul Hijjah and complete Hajj.

What to do in Umrah: There are four requisite rituals in Umrah that must be done.
(1) To put on Ihram for Umrah from Meeqat (Farz)
(2) To circumambulate Ka’bah upon reaching Makkah (Farz)
(3) To perform Sa’ee between Safa and Marwah (Wajib)
(4) To shave or shorten the hairs of head (Wajib)
Ihram: (Ihram consists of two white sheets)
Before putting on, special attention is to be paid on the cleanliness and purity, such as clipping of nails, removal of pubic hairs and armpit hairs, to take bath according to Sunnah, even though, ablution is also enough and then tie a sheet of Ihram round your waist (Tahband) and put the another sheet on your shoulders like a robe. (The sheet round the waist should be tied in such a way that ankles would remain opened). Two rak’ahs of Nafl prayer should be offered in these two sheets only and then intend for Umrah saying: O Allah! I intend to perform Umrah to seek Your pleasure, make it easy for me and accept it by Your grace and bounty. Thereafter, Talbiyyah should be loudly read thrice:

(لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لاَ شَرِيكَ لَكَ)

“Labbayk, Allahumma labbayk, labbayk la sharika laka labbayk,
Innal Hamda wan Ni’mata laka wal mulk, la sharika lak.”

“I am at Your service, O Allah, I am at Your service. You have no partner. I am at Your service. Praise and blessing belong to You, and the Kingdom. You have no partner.”

Clarification: There is no particular dress for women, having been completed mere bath, etc. they have to put on general

dress and remove the cloth from their faces, then by intending for Umrah, they should read Talbiyyah softly (in a low voice).

- After the completion of bath and before putting on Ihram, applying perfume on body is also Sunnah.
- Since, the restrictions and prohibitions of Ihram are applied only after reading Talbiyyah, so that before reading Talbiyyah during taking bath, soap and towel can be used and also hairs can be combed.

Important Guidance: Upon arrival at Meeqat or before it, putting on Ihram is essential. As, the pilgrims of India, Pakistan and Bangladesh, etc. travel by aeroplane and they land in Jeddah, Meeqat locates before Jeddah, therefore, it is better for them to put on Ihram before boarding the aeroplane or while boarding the aeroplane or they should be keep Ihram with them, as and when they come near Meeqat, they can put on Ihram. If, there is an ample time, then they should also offer two rak'ahs Salah. In case, one want to put on Ihram at the airport, nails should be clipped and full cleanliness and purification be attained before departing from the house.

After putting on Ihram, making intention and reciting Talbiyyah can be delayed. Suppose, you put on Ihram before boarding the aeroplane and upon reaching Meeqat or a little before it, recite Talbiyyah. Remember that having been intended and after reciting Talbiyyah, the prohibitions of Ihram start.

If, you are going directly to Madinah, then there is no need to put on Ihram. However, when you will be going to Makkah from Madinah, you have to put on Ihram at Meeqat.

Warning: If you crossed Meeqat without Ihram, then you have to put on Ihram at any place ahead, but you have to offer Dam (atonement). However, if you put on Ihram at any of the five

aforesaid Meeqat or at their opposite places, then no Dam will be compulsory.

What is Talbiyyah?: After the completion of the construction of Ka'bah, Ibrahim (AS), owing to the command of Allah proclaimed, O people! Allah the Exalted has obligated Hajj upon you, thus you have to come to perform Hajj. The servants of Allah, after putting on Ihram either for Hajj or Umrah, Talbiyyah which they read, it is just as they say in the response of Ibrahim's (AS) proclamation that O' our Lord! By proclaiming through Your beloved Ibrahim (AS), You caused us to come to Your house. We are here at your court. We are here. O' Allah! We are at your service.

Sahl ibn Sa'd (RA) narrated from the Messenger of Allah (PBUH) that he said: "When a pilgrim recites Talbiyyah but whatever is to his right and to his left of stones, rocks and clods recites it with him, the chain continues till the end of the earth (i.e. each and every thing recites Talbiyyah with him). (Tirmidhi)

After reciting Talbiyyah, recite Darud softly (soundlessly) and this Dua (if your remember it):

اللهم إني أسألك رضاك والجنة وأعوذ بك من غضبك والنار

O Allah, I ask Your pleasure and Paradise and seek Your refuge from Your anger and the Hellfire.

As soon as you recite Talbiyyah, you have actually entered in the state of Ihram. From now up to reaching Masjide Haram, no Dhikr is better than Talbiyyah. Therefore, we should repeatedly keep reciting Talbiyyah little bit loudly. After putting on Ihram, there are some things that are forbidden.

Forbidden Acts during Ihram

After putting on Ihram and reciting Talbiyyah, the following acts are forbidden for a Muhrim (a pilgrim who is in a state of Ihram):

Forbidden Acts during Ihram for both men and women

1. To use perfume.
2. To clip nails.
3. To remove pubic and armpit hairs.
4. To cover face.
5. To indulge in marital intimacy and foreplay.
6. To hunt land animals.

Forbidden acts during Ihram for men only

1. To wear stitched clothes.
2. To cover the head either with cap or turban or sheet.
3. To wear such a shoe whose hides the middle bone of leg.

Detestable acts during Ihram

1. To eliminate dirt from body.
2. To use soap.
3. To comb hairs.

Permissible acts in the state of Ihram

1. To take bath, but don't use soap.
2. To wash Ihram and change it.
3. To use ring, watch, spectacles, belts, umbrella, etc.
4. To be bandaged and take medications.
5. To kill harmful animals like snakes, scorpions, lizards, wasps, bugs, flies and mosquitoes, etc.
6. To use oil and ghee in meals.
7. To sleep after putting extra sheet over Ihram, but men should keep their heads open and women their faces.

Clarification: If, Muhrim have a wet dream, then there is no harm in Ihram, just wash Ihram and take a bath. If necessary Ihram sheet can be replaced by another one.

Attendance to Masjide Haram

Upon arrival to Makkah, put your baggage in your residence and relax for a while, if need may be. Otherwise, make ablution or take bath and head to Masjide Haraam with utmost calmness and tranquility, reciting Talbiyyah (Labbayk) to perform Umrah. Keeping in mind the majesty and glory of Allah's house (court), put your right foot into the mosque while entering and recite the specified supplication for entrance into the mosque:

"بِسْمِ اللَّهِ وَالسَّلاَمُ عَلَى رَسُولِ اللَّهِ اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ "

Bismillahi wassalatu wassalamu 'Ala rasulillahi, Allahummaghfir li Zunubi waftah li abwaba Rahmatik.

In the name of Allah, Blessings and peace be upon the Messenger of Allah. O Allah, forgive me my sings and open unto me the gates of Your mercy.

First look at Ka'bah: As and when you first time look Ka'aba, you should say thrice (الله أكبر). (If you remember recite this Dua also):

اللهم زد هذا البيت تشريفا وتعظيما وتكريما ومهابة وزد من شرفه وكرمه ممن حجه أو اعتمره تشريفا وتكريما وتعظيما وبرا، اللهم أنت السلام ومنك السلام فحينا ربنا بالسلام

O Allah, heighten the honor, glorification, respect and dignity for this house, increase grace, honor, ennoblement and devotion of whoever conferred honor and deference upon it and whoever came to it to perform Hajj and Umrah. O Allah, You are Peace and peace is from You only, and O Lord keep us alive with peace.

Thereafter, recite Darud and invocate and supplicate Allah the Almighty whatever you will desire, as it is the particular time for the acceptance of supplications.

Clarification:

- It is not necessary to head to Masjide Haraam immediately for circumambulation of the Ka'bah, but the baggage and other things should be safely kept in the residence and take a rest if necessary.
- Remember the number of your building, land mark of your residence and the nearest gate of the holy Haram. The persons accompanying women, they also have to make them well recognized with the ways/streets from the hotel to Masjide Haraam. Before performance of every rite, an assembly point and time has also to be fixed.
- While entering into Masjide Haraam, do not offer two rak'ahs prayer of Tahiyyatul Masjid, but the Tahiyyah (greeting) of this mosque is circumambulation. If you have no intention to circumambulate immediately, then you should perform two rak'ahs of Tahiyyatul Masjid.

Tawaf (circumambulation): Entering into Masjide Haraam, come to the corner in which the Hajre Aswad (Black Stone) is fixed and make the intention of Tawaf. If you are to perform Sa'ee of Umrah also, so the men have to do Idhteba'a (i.e. stretching the sheet of Ihram from under of the right armpit and placing it on the left shoulder), then standing in front of Hajre Aswad and saying بسم الله الله أكبر, kiss the Hajre Aswad or pointing out the palms of both the hands towards Hajre Aswad, kiss them and start Tawaf keeping Ka'bah on your left side. Men in the first three rounds, (if possible) do "Ramal" (i.e. walk shaking their shoulders and swaggering little faster with small steps). During Tawaf put your eyes before you, namely should be kept on the left side of Ka'bah. During the course of Tawaf,

you would be being engaged in supplications without raising your hands. In front of you, there will be a wall of semi-circular shape, a height of five feet on your left side, it is called Hateem. Thereafter, when the third corner of Ka'bah will come, which is called Rukne Yamani, wipe it (if possible) by both the hands or by right hand only, otherwise pass it without pointing out towards it. While walking between Rukne Yamani and Hajre Aswad, recite repeatedly this verse:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

"Our Lord, give us in this world (that which is) good and in the Hereafter (that which is) good and protect us from the punishment of the Fire."

By reaching in front of Hajre Aswad, turn your palms towards it, read بسم الله أللہ أكبر and kiss your palms. By this way, your one round of Tawaf has been completed. The remaining six rounds of Tawaf will be done in this way. You have to perform seven rounds only. At the end of seventh round, you have to touch Hajre Aswad too.

Clarification:

- Stop reciting Talbiyyah, you have been reciting till now after entering into Masjide Haraam.
- No specific supplication is necessary during Tawaf, but whatever supplication you want and in any language can be recited. If nothing is recited and you kept silent, even though Tawaf will be valid.
- During Tawaf, if the congregational Salah is begun or you are feeling tiredness, then, stop Tawaf. Thereafter, Tawaf would be started from where it was stopped.
- There is no Ramal and Idhteba' in voluntary Tawaf.
- If your ablution is broken, you must stop your Tawaf and after making ablution, you have to start Tawaf from the

same place where you have stopped it, because without ablution, the circumambulation is invalid.

- If you have a doubt in the number of Tawaf rounds, then take the lesser number and complete seven rounds.
- Tawaf can be done in any floor or in Mataaf (courtyard) of Masjide Haraam.
- Tawaf should be done from outside Hateem, if Tawaf is done from inside Hateem, then Tawaf would be invalid.

Important Issue: The excusable person whose ablution do not last long (i.e. his urine drops do not stop or a woman is bleeding due to a disease), then, its ruling is that he/she should make ablution in the time of any prescribed salah and then by this ablution, he/she can do as much Tawaf or offer Salah or recite the Qur'an as he/she wants but his/her ablution will break as soon as the time of another prayer enters. If during Tawaf, the time of another Salah enters, he/she will have to make a fresh ablution to complete Tawaf.

Two Rak'ahs of Salah: After the completion of Tawaf, come near Maqame Ibrahim. At that time, it is better to recite this verse of the Qur'an: وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى "And take, (O believers), from the standing place of Abraham a place of prayer." If you easily found a place behind Maqame Ibrahim, then there, otherwise you can offer two rak'ahs Nafl salah of Tawaf at any place in Masjide Haraam.

Clarification: For these two rak'ahs of Tawaf, Sunnah of the Apostle of Allah (PBUH) was that he used to recite Suratul Kafiroun in the first rak'ah, and Suratul Ikhlas in the second rak'ah.

During congestion do not try to pray two rak'ahs close to Maqame Ibrahim, as it may cause trouble and inconvenience

for the circumambulating people, but you should offer these at any place in Masjide Haraam.

Maqame Ibrahim: It is a stone, standing on which, Ibrahim (AS) had built Ka'bah. On it, there are feet steps' signs of Ibrahim (AS). It is kept opposite Ka'bah in a small dome of netted glass, which is surrounded by a beautiful built brass net.

The Messenger of Allah (PBUH) Said: "The Hajre Aswad and Maqame Ibrahim are two valuable stones of the paradise but Allah had obliterated its lights, if Allah had not done this, they would have enlightened everything between the East and the West." (Ibne Khuzaimah).

Multazam: After the completion of Tawaf and two rak'ahs Nafl of Tawaf, come to Multazam (a 2 meters' part of Ka'bah between Hajre Aswad and its gate). Supplicate Allah by clinging to it, as it is a specific place for the acceptance of supplications.

Clarification: It is not allowed to reach Multazam by troubling the pilgrims. If the number of pilgrims doing Tawaf is much at that time, you should not endeavor to reach there, as it is Sunnah only to supplicate there.

Zamzam Water: After the completion of Tawaf, stand up facing Qibla, say بسم الله and drink Zamzam Water with three breathes to your fill. After you finished drinking say الحمد لله and recite this Dua (if your remember):

"اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا ورزقاً واسعاً وشفاءً من كل داء"

(O Allah, I ask You for beneficial knowledge and ample sustenance and cure for every disease).

In Masjide Haraam, Zamzam water is easily available at every place. It is recommended and commendable to drink Zamzam water while standing. It was narrated by Abdullah bin Abbas

(RA) that the Messenger of Allah (PBUH) drank from the water of Zamzam while standing. (Bukhari). It is also commendable to sprinkle a little Zamzam water on head and parts of body after drinking.

It was narrated that Jabir bin ‘Abdullah (RA) said: “I heard the Messenger of Allah (PBUH) saying: ‘The water of Zamzam is for whatever intention it is drunk for.’ (Ibne Majah)

Abdullah bin Abbas (RA) narrated that The Messenger of Allah (PBUH) said: The best wateron the earth is Zamzam, which is thefood for hungry and healing from sickness. (Tabrani)

Sa’ee (Walking/Running between Safa and Marwah)

While reaching Safa, it is better to say:

أبدأ بما بدأ الله به، إن الصفا والمروة من شعائر الله

“I begin with what Allah began, Indeed, Safa and Marwah are among the symbols of Allah”

Thereafter, raise your hands facing Ka’bah, just like you are supplicating and say الله أكبر thrice. If you remember this supplication, recite it:

لَا إِلَهَ إِلَّا اَللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ, لَهُ اَلْمُلْكُ, وَلَهُ اَلْحَمْدُ, وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ, لَا إِلَهَ إِلَّا اَللَّهُ وَحْدَهُ أَنْجز وَعْدَهُ, وَنَصَرَ عَبْدَهُ, وَهَزَمَ اَلْأَحْزَابَ وَحْدَهُ

La ilaha illallahu wahdahu la sharika lahu, lahul mulku wa lahul hamdu, wa huwa ‘ala kulli shai’in qadeer, la ilaha illallahu wahdahu anjaza wa’dahu, wa nasara ‘abdahu, wa hazamal ahzaba wahdahu

(There is no God but Allah, He is One, and has no partner. His is the dominion, and His is the praise and He has Power over all things. There is no God but Allah alone, Who fulfilled His promise, helped His servant and defeated the confederates alone.”)

Thereafter, while standing you have to supplicate and pray Allah profusely. (This is a specific place and time for supplications being accepted). After finishing your

supplications, after descending walk towards Marwah. You should keep yourselves busy (without raising hands) in Duas or reciting the Qur'an. There are no special supplications necessary for Sa'ee anyhow, you can recite this Dua:

رب اغفر و ارحم، و تجاوز عمّا تعلم، إنك أنت الأعز الأكرم

O Lord, forgive and have mercy (upon us), and overlook what You know, You are the Most Beloved and Most Honorable.

While walking between Safa and Marwah you will find green tube-lights fixed on the walls, in between these green tube-lights, men should run just like jogging, and stop running when green tube-lights comes again, and begin walking normally. Upon reaching Marwah, supplicate Allah raising your hands and facing Qibla. In this way, you have completed one round of your Sa'ee. Then you start walking from Marwah towards Safa, this will be your second round of Sa'ee. In this way, your seventh round will end at Marwah. (Every time, while ascending on Safa and Marwah you should invocate Allah and facing Qibla,).

Clarification:

- For performing Sa'ee, ablution is not necessary, however it is commendable and better that you be on ablution.
- In the state of menses or puerperal bleeding, Sa'ee can be done, whatever the case may be, in the state of menstruation and puerperal period, Tawaf will never be done, rather, it is totally forbidden (Haram) to enter into Masjide Haram.
- There is no harm, if some delay occurred in the performance of Sa'ee.
- It is necessary to do Sa'ee after the completion of Tawaf. No Sa'ee is valid without the accomplishment of Tawaf, whether it is for Umrah or Hajj.

- During Sa'ee, if you exhausted or congregational Salah is begun, stop Sa'ee and restart Sa'ee from where you have stopped it.
- Like Tawaf, Sa'ee should also be performed walking on feet, anyhow, if there is any excuse, at that time, Sa'ee can be done on wheelchair also.
- If you have a doubt in the number of Sa'ee rounds, then take the lesser number and complete seven rounds.

Shaving or Shortening of Hairs: Having been finished Tawaf and Sa'ee, you should either get the hairs of your head shaven or shortened. For men, shaving is preferable and best. (If Hajj days are near, then shortening the hairs is better, so that after Hajj, you can shave entire hairs of your head). Women should clip their hair braided, the length of a fingertip by themselves or ask (their husbands) or some Mehram relative (an unmarriageable kin) to do it for them.

Warning: It is observed that there are certain men who cut few hairs from one side and few hairs from the other side by a scissor and then they put off their Ihram, this is quite wrong. In this case, Dam (sacrifice of atonement) will become compulsory for them. That is why, whether shave the hairs of entire head or shorten the hairs of entire head, as all hairs of the head should be cut. If hairs are very short, it is inevitable to shave them entirely. Before shortening or shaving the hairs of head, do not put off Ihram, nor trim your nails, otherwise, offering Dam will be essential.

Now your Umrah is Completed: Your Umrah is completed now, put off your Ihram. Wear the tailored/stitched dresses and use perfume. Now, everything has become lawful (permissible) for you that were forbidden (Haram) due to putting on Ihram. But, do not forget that you have intended for Hajje Tamattu'.

You have finished Umrah. But, still Hajj is remained to be performed. For which, you will have to put on Ihram from your house on 7th or 8th Dhul Hijjah. Therefore, it is not allowed to head to your house without the completion of your Hajj. You have to stay either in Makkah or you can visit Madinah or go to any other cities (surrounding cities), but do not return your house (native place).

Clarification: If, someone having been performed Umrah in Hajj months (i.e. the first ten days of Shawwal, Dhul Qa'da and Dhul Hijjah), returned to his home, now within Hajj days, he is performing Hajj only by putting on Ihram for Hajj, then, it will not be considered as Hajje Tamattu', as it is a condition for Hajje Tamattu' that he should not return to his house after the performance of Umrah.

Activities during Stay at the holy Makkah

Having got this golden opportunity of stay in the holy city Makkah, you should spend most of your time in Masjide Haraam and offer the five prescribed salahs with congregation in Masjide Haraam itself. Do plenty of Nafl Tawaf. Keep yourselves busy in the remembrance of Allah and recitation of the Qur'an, and encourageothers todo gooddeeds.

Clarification:

- It is rather better to do Nafl Tawaf abundantly intead of offering Nafl Salah in Masjide Haraam.
- If you wish to do Nafl Umrah, either on your behalf, or on behalf of your relatives, in this case, you should go to Tan'eem or Ju'ranah or any place of Hil areas to put on Ihram. After putting on Ihram offer two rak'ahs of Nafl, make the intention of Umrah and recite Talbiyyah, then

complete your Umrah in accordance with the aforesaid Umrah procedure.

- Tan'eem is located at a distance of 7.5 km, while Ju'ranah is at a distance of 20 km from Masjide Haraam. Buses and taxies are always available for both the locations from outside Masjide Haraam. Anyway, it is easier to go to Tan'eem (from where, Ayesha (RA) had put on her Ihram for Umrah).
- As the reward of every good deed in this sacred land is equal to one hundred thousand, same as punishment of the guilt and sin is also severe. It is therefore, you have to keep yourselves away from Infighting, backbiting, frivolous and vain works and do not roam uselessly in the markets.
- Since, the restrictions and prohibitions of Ihram have been ended now, so women should observe full covering i.e. they have to veil their faces. However, if they put on Ihram of Nafl Umrah, then they have to remove veil from their faces.
- There is no harm, if you want to visit Ghare Thaur or Ghare Hera or any other sights. Anyway, it is better to visit them immediately after Fajr salah, so that you may return before Zuhar prayer and can offer Zuhar salah with congregation in Masjide Haraam.

Performance of numerous Umrahs

There is no time determined for Umrah. In the whole year, five days within that Hajj is performed, in the light of a Hadeeth of Ayesha (RA) mentioned in Baihaqi, Imam Abu Hanifah Said that performance of Umrah from 9th Dhul Hijjah to 13th Dhul Hijjah is duly disapproved (Makrooh Tehreemi). Beside these five days, throughout the year, on which time (night or day), whenever and how many Umrah you want, can be done. You can do before Hajj and after Hajj, whatever the case may be but doing Tawaf instead of Umrah is the best and more preferable.

Clarification:

- Whosoever performs Umrah repeatedly, he has to apply razor or hair-cutting machine on his head every time, whether there are hairs on the head or not.
- It is not necessary to wash the clothes of Ihram or change them, every time you do Umrah.

Some holy places worth visiting

In Makkah, there are many such places whose importance is related to the biography of the Prophet (PBUH). Visiting of these places are not a part of either Hajj or Umrah, however, by visiting them, we remember the most important events of the Prophet (PBUH) biography, by this way we refresh our faith (Eiman). Therefore, during the stay in Makkah, if you easily avail the opportunity and you are healthy and powerful, then it is preferable and commendable to visit these places.

Clarification: If someone did not go absolutely to visit these places, then, there is no harm or disruption in his Hajj or Umrah. But we should be more thoughtful to attend congregational Salah in Masjide Haraam.

Ghare Thaur (Thaur Cave): Where our Prophet (PBUH) upon his migration, had stayed for three days. This cave is situated close to the peak of Jabale (mountain) Thaur. This cave is located at a height of about a mile.

Ghare Hera (Hera Cave): Here first of all, the holy Qur'an was revealed, (The first few verses of Surah Iqra were revealed at the same location).This cave is situated on Jabale (mountain) Noor.

Prophet (PBUH)'s Birth Place: The birth place of Prophet (PBUH) is located near Marwah, nowadays, a library is located at this place.

Masjide Jinn: Where the Prophet (PBUH) had preached the Islam to the Jinn.

Jannatul Mualla: The famous cemetery of the holy Makkah.

Procedure of Hajj (Six days of Hajj)

Days from 8th to 13th Dhul-Hijjah are called as Hajj days. During these days only, the most important pillar (Rukn) of Islam (Hajj) is performed.

First day of Hajj: 8th Dhul-Hijjah

Ihram: If, you did not yet put on Ihram, then you have to put it on either on the 7th or 8th Dhul-Hijjah. As you had taken bath, etc. before putting on Ihram of Umrah, likewise, you should attain all kinds of purification and cleanliness at your residence in Makkah or in the bathrooms of Masjide Haraam and then put on Ihram. Thereafter, offer two rak'ahs of voluntary (Nafl) salah, make the intention of Hajj and recite Talbiyyah. Now, all the things that have become forbidden (haram) same as were forbidden (haram) for you when you had put on Ihram of Umrah. The procedure and way of putting on Ihram and its related issues are already mentioned on pages 34 to 35.

Departure to Mina: In the morning of 8th Dhul-Hijjah, reciting Talbiyyah a little loudly, you should depart to Mina and offer the five Salah (Zuhar, Asr, Maghrib, Isha and Fajr) in congregation at their prescribed times. As well as, you should remain engaged in the remembrance of Allah, recitation of the holy Qur'an and encourage others to do good deeds.

Clarification:

- Nowadays, the Muallims (instructors) of Hajj take the pilgrims to Mina at the night of 8th Dhul-Hijjah, you should go with them, no Dam (offering of a sacrifice) will be essential. However, any shortfall and negligence should not be committed deliberately.

- These few days of Hajj are the main aim of this very your great holy journey. So, don’t waste your precious time in eating and drinking, etc. But consume a little quantity of meal and drink more water and likewise avoid using more spices in your meals.
- In Mina, enough food stuff is available, so do not carry with you from Makkah too much food materials. Anyhow, a little edible and other stuff can be carried. Do not try to cook meal neither in Mina nor in Muzdalifah.
- Talbiyyah reciting will continue till throwing the first pebble.
- If you are reaching Makkah at such a time before Hajj days that Hajj will start before 15 days of your stay in Makkah or you went directly to Mina, in this case, you will be treated as traveler, and you have to do Qasr (2 rak’ahs only in lieu of 4 rak’ahs) in Mina, Arafat and Muzdalifah, i.e. you will offer 2 rak’ahs only in lieu of 4 rak’ahs. Nevertheless, if you are following a Muqim (resident) Imam, then you have to complete your Salah with Imam. Whereas, if Imam also a Musafir (traveler) then all will have to offer their Salah as Qasr (2 rak’ahs only in lieu of 4 rak’ahs).

Second Day of Hajj: 9th of Dhul-Hijjah

Departure from Mina to Arafat:

After offering Fajr Salah in Mina say Takbire Tashriq and also recite Talbiyyah. After having your breakfast, reciting Talbiyyah reach Arafat before afternoon.

Clarification:

- Nowadays, the Muallims (instructors) of Hajj take the pilgrims to Arafat at the night of 9th Dhul-Hijjah, you should accompany with them, and no Dam will be due upon you.
- Without coming/passing to Mina, proceed directly to Arafat is against Sunnah.
- Beginning from Fajr salah of 9th Dhul Hijjah to Asr salah of 13th Dhul Hijjah, everybody should read Takbire Tashriq after every Farz Salah, whether he is performing Hajj or not. The words of Takbire Tashriq are:

الله أكبر الله أكبر لا إله إلاّ الله و الله أكبر الله أكبر و لله الحمد

(Allah is the Greatest, Allah is the Greatest, there is no God but Allah, Allah is the Greatest, Allah is the Greatest, Praise be (due) to Him)

Standing in the plain of Arafat

Ayesha (RA) reported Allah's Messenger (PBUH) as saying: There is no day when Allah the Almighty sets free more servants from the Hell than on the Day of Arafah. He draws near, then praises them to the angels, saying: What do these want? (Muslim)

Talha (RA) narrated that the Messenger of Allah (PBUH) said: "Satan is not considered more abased or more cast out or more contemptible or angrier on any day than on the Day of Arafah. That is only because he sees the descent of the Mercy and Allah's disregard for great wrong actions. That is except

from what he was shown on the Day of Badr." Someone said, "What was he shown on the Day of Badr, O Messenger of Allah?" He said, "Didn't he see Jibra'il arranging the ranks of the angels?" (Mishkat)

(1) The time of "Arafat Standing" starts after the decline (Zawal) of the sun. So, you should finish your meals, etc. before the declines of the sun, if you want take a bath also, but do not use perfume and fragrant soap.
(2) At the beginning of the plain of Arafat, there is a big mosque called 'Namra' in which immediately after the decline of the sun (Zawal), Khutbah is delivered, then with one Azan and two Iqamats, salahs of Zuhar and Asr are offered in congregation. If it is easy for you to reach Masjide Namra, go there and listen Khutbah and offer both the Salahs (two rak'ahs) only with Imam. Between the two Salah, no Sunnah prayers would be offered. If you could not reach Masjide Namra, in this case, in the light of Ahadeeth, Imam Abu Hanifa and Hanafi scholars have written that you should offer Zuhar Salah in the time of Zuhar and Asr Salah in the time of Asr in your tents in congregation (if you are Musafir then two rak'ahs otherwise, four rak'ahs should be offered).

(3) Remember that the time starting from the decline of the sun to the sunset is very special and important, in which the greatest and a important pillar (Rukn) of Hajj is performed (if it is lost, Hajj would not be valid), so you should not waste even a moment of this time, whether it is hot or cold, you should bear them and without severe needs, you should neither lay down nor sleep.
(4) Since the plain of Arafat is the place for supplication, sobbing to Allah and acceptance of supplications, therefore, raising your hands, you must supplicate and pray abundantly for yourselves, family members, relatives,

friends and all the Muslims. Keep yourselves engaged in the remembrance of Allah and recitation of the Qur'an. Time to time, you should also keep reciting Talbiyyah. And also continue to recite this supplication (the Prophet (PBUH) said that it is the best supplication for the day of Arafat);

لا إله إلا الله وحده لا شريك له، له الملك و له الحمد، وهو على كل شيء قدير

Clarification:

- By standing anywhere in the plain of Arafat, supplicate and pray Allah the Almighty while facing Qibla is better and preferable. However if you are tired, then by sitting you should keep yourselves busy in the supplications, the remembrance of Allah and the recitation of the holy Qur'an.
- If it is easy to reach Jabale Rahmah, then by standing beneath it and facing Qibla, supplicate profusely while sobbing, ask forgiveness and pardon from your sins and ask the needs and betterments of this world and the Hereafter. And also pray Allah that He may flourish Islam and spread it all over the world! Otherwise stay in your tents and keep yourselves busy in the remembrance of Allah, recitation of the Qur'an and supplications.

Departure from Arafat to Muzdalifah: When the sun sets, then without offering Maghrib Salah, with the utmost calm and tranquility, reciting Talbiyyah (لبيك اللهم لبيك) you should leave from Arafat for Muzdalifah.

Clarification:

- If you got out of Arafat boundaries before the sunset, then a blood would be due upon you. If you returned to Arafat before the sunset, then, no blood would be due upon you.

- If you are delayed in the departure from Arafat, then there is no harm, but you have to offer Maghrib and Isha Salah (in the time Isha) in Muzdalifah only.
- When you depart from Arafat to Muzdalifah, then you must have in your mind that Muzdalifah does not start immediately after getting out from the boundaries of Arafat, but after only walking a distance of about 6 km, boundaries of Muzdalifah start. For the landmarks of Muzdalifah boundaries, sign-boards of different colors are installed that points out, from where the boundaries of Muzdalifah are starting and where it is ending. So, having been observed these marks, you should take a place for stay there.

While reaching Muzdalifah, the following acts to be done:

(1) You should offer Maghrib and Isha prayers collectively. The way of performance is that when the time of Isha prayer entered, then you have to offer three rak'ahs of Maghreb Salah first with Azan and Iqamah, do not offer Sunnah of Maghreb, but you are to offer Isha prayer (Farz) immediately (without any break between them). If you are Musafir (traveler), then offer two rak'ahs and if you are resident, then perform four rak'ahs. If you want to offer Sunnah after Isha prayer, so you can, but no Sunnah or Nafl should be offered between Maghrib and Isha Farz salahs.

Clarification: No congregation is conditioned for offering Maghreb and Isha Farz collectively, whether you offer in congregation or individually, both should be offered in the time of Isha only.

(2) Thereafter, you should abundantly engage yourselves in the remembrance of Allah, recite Talbiyyah, Darud, seek pardon from your sins, and supplicate Allah frequently, because this night is very blessed one. Allah Almighty says:

فَإِذَا أَفَضْتُم مِّنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِندَ الْمَشْعَرِ الْحَرَامِ

(But when you depart from ‘Arafat, remember Allah at Mash’arul Haram).

Anyhow, you have to sleep for a while too, as it is proved by Ahadeeth.

(3) Early in the morning, offer Sunnah and Farz of Fajr. After offering Fajr salah, facing Qibla and raising both the hands, supplicate Allah while crying and sobbing. This is the standing of Muzdalifah which is an essential (Wajib) rite.

Clarification:

- Offering Fajr salah after spending the night in Muzdalifah, the standing of Muzdalifah is compulsory (Wajib) rite. But, women, sick and weak people, after spending half of the night in Muzdalifah, they can go to Mina and no blood would be due upon then.
- You can do standing in Muzdalifah at any place where you want. The Apostle of Allah (PBUH) said: I made standing near Mash’arul Haram. (Where a mosque is built at present) whereas, all places of Muzdalifah is a place for standing.
- If someone reached Muzdalifah at the time of the dawn time and offered Fajr Salah in Muzdalifah, then his standing is valid. No blood would be due upon him. But reaching late deliberately is a Makrooh (detestable) act.
- If someone without any excuse, departed before offering Fajr Salah from Muzdalifah to Mina, in this case, he has to offer Dam.

The Third Day of Hajj: 10th Dhul Hijjah

Stay (wuquf) at Muzdalifah:

Perform wuquf at Muzdalifah after offering Fajr Salah and supplicate as much as you can in standing position.

Departure from Muzdalifah for Mina:

When the sun is about to rise, leave for Mina uttering Talbiyyah. The distance between Mina and Muzdalifah is about 3-4 km. One may easily cover this distance on foot. While passing by the valley of Muhassir, one should hasten in walking through this valley because it is the site located between Mina and Muzdalifah where Allah destroyed the army of Abrahah marching with the intention of demolishing the House of Allah.

Picking up pebbles:

Pick up pebbles the size of big grams when leaving Muzdalifah for Mina. However, picking the pebbles right in the plain of Muzdalifah is not compulsory. They can be picked in the plain of Mina as well.

- In case one performs the ritual of throwing stones on 13th Dhul Hijjah also, a total number of seventy (70) pebbles are needed. Otherwise, only forty nine (49) pebbles would be used.

Rituals to be observed in Mina:

On this day, the Pilgrims have to perform the following rituals which they should observe with utmost care maintaining the order as written below:

1) Throwing pebbles
2) Offering sacrifice
3) Shaving or trimming hair
4) Performing Tawafe Ziyarah and Sa'ee of Hajj

Throwing pebbles:

On reaching the plain of Mina, first of all strike the biggest and the last Jamarah with seven pebbles. As for the way how to throw the pebbles, stand at a little distance from the big Jamarah and throw the pebbles with your right hand in seven times. Remember to pronounce Bismillahi Allahu Akbar each time.

Points to be noted:

- Throwing seven pebbles all together will be taken only as one. Therefore, the six remaining pebbles will still be binding on you, ignoring which will require Dam.
- It is not necessary that the pebbles hit Jamarah. It will suffice if they fall in the ditch, as only this much is actually required.
- The pebbles should be about the size of a gram or a little bigger. One should avoid throwing big-sized pebbles.
- Throw pebbles at the biggest Jamarah (located in the direction of Makkah) only on the first day.
- It is preferable if Makkah is on your left shoulder and Mina on your right shoulder while throwing pebbles.

Time of Rami (throwing pebbles):

Sunnah time of throwing pebbles today (10^{th} Dhul Hijjah) starts from the sunrise and lasts till the sun declines. The pebbles can, however, be thrown till the sunset without any detestability (karahiyyah). Throwing pebbles, however, may also be performed after the sunset till the dawn although it is detestable (makrooh) to do so except for the women and the weak. They may perform the ritual from the sunset to the dawn without any detestability.

Points to be noted:

- Women and weak people should avoid throwing pebbles when the site is crowded. They should prefer to throw after

the decline of the sun when it is less crowded or at night. Putting your life to danger is not a good idea. Moreover, one should happily act upon the facilities and relaxations bestowed by Allah, the Exalted.

- Nowadays, some women do not throw pebbles of their own and ask their husbands or other Mehram relatives to throw on their behalf. It is to remember that deputing someone else to throw your pebbles without any excuse acceptable to Shari'ah is not permissible. It will require Dam. However, the pebbles can be thrown on behalf of the people who cannot walk to the Jamarat due to weakness or sickness.

Performing Rami on behalf of someone else:

The way how to perform Rami on behalf of others on 10th Dhul Hijjah is that you need to throw your own seven pebbles first and then throw on behalf of others seven times.

Offering sacrifice:

You as a pilgrim are required to offer thanksgiving sacrifice of Hajj. It is, however, not necessary to offer the sacrifice on this very day (the 10th of Dhul Hijjah). You may do it whenever you can before the sunset of 12th Dhul Hijjah.

Points to be noted:

- The rulings about the sacrifice of Hajj are the same prescribed for the sacrifice done on Eidul Adha. Every animal permitted to be sacrificed on Eidul Adha is allowed in Hajj also. Similarly, as much as seven individuals may partake in a camel or cow to be sacrificed on Eidul Adha, the same applies to a camel or cow sacrificed in Hajj.
- It is not necessary to sacrifice in the slaughter house besides Mina. You may sacrifice anywhere you find feasible in Mina or Makkah provided it is done within the boundaries of Haram. Please, keep in mind that Jeddah

does not come under the boundary of Haram and hence any sacrifice (related to Hajj) done in Jeddah is not valid.

- It is Sunnah to eat meat of the sacrificed animal even if a little bit of it.
- The Pilgrims are not required to perform Eidul Adha prayer.

An important ruling to be noted:

People who come under the category of 'Musafir' (traveller) at this time according to the condition prescribed by the Shari'ah i.e. people who stayed for less than fifteen days in Makkah and then left for Mina, it is not obligatory for them to offer sacrifice of Eidul Adha. As for those who come under the category of 'Muqeem' (resident) i.e. those who left for Mina after making a stay of fifteen or more days and meet Nisab values, such people are obliged to offer Eidul Adha sacrifice too. They, however, are at liberty to offer this sacrifice in Mina or have it done at home. Sacrifice of Hajj and sacrifice of Eidul Adha are two different sacrifices and should be done, by the obliged people, accordingly.

Shaving or trimming the hair:

After having offered the ritual of sacrificing the animal, shave your head or trim all the hair. It is, however, more desirable that men should shave their heads because the Messenger of Allah (PBUH) asked Allah's forgiveness and mercy thrice for those who shave their heads and only once for those who cut their hair short. Women should clip their hair braided, the length of a fingertip by themselves or ask (their husbands) or some Mehram relative (an unmarriageable kin) to do it for them.

Points to be noted:

- It is not compulsory to shave or trim hair in Mina. One may get it done anywhere within the boundaries of Haram.

- When the time of shaving/trimming hair comes i.e. when sacrifice and all other rituals are done, the pilgrims may shave or cut the hair of each other in the state of Ihram.
- The pilgrim may delay performing the ritual of shaving or trimming the hair till the sunset of 12th of Dhul Hijjah. The same applies to the ritual of sacrifice.
- The pilgrim must not put off Ihram or clip nails before shaving or trimming of hair. Otherwise, Dam (atonement) will be required.

Important guidance:
Throwing pebbles at the biggest Jamarah, offering sacrifice and then shaving or trimming hair, all the three rituals are mandatory (wajib). It is also mandatory to perform them in the order they are mentioned here according to Imam Abu Hanifah (RHA). Maintaining the prescribed order, however, is only Sunnah as per the opinion of majority of the Fuqaha including both the disciples of Imam Abu Hanifah (Imam Muhammad & Imam Abu Yousuf), hence abandoning it will not entail Dam (atonement). The pilgrims, therefore, should maintain the order as long as possible. But if someone fails to keep the order due to extreme temperature, milling crowd or the distance of the altar etc, Dam will not be required in such case. (Hajj wa Umrah by Qadi Mujahidul Islam). In short, inevitable failure of maintaining the order between Rami and sacrifice will not necessitate Dam Insha Allah. But one should get his hair shaved or trimmed only after having completed the said two rituals (Ram 'y and sacrifice).

Note: Upon completing all the three rituals of throwing pebbles, offering sacrifice and shaving or trimming hair, you can come out of the state of Ihram and become free from all the obligations you were bound to in that ritual state. Now you many take a bath, put on usual clothes and apply perfume.

Sexual union with spouse, however, is not permissible until Tawafe Ziyarah is done.

Tawafe Ziyarah and Sa'ee of Hajj:

Tawafe Ziyarah (also called Tawaf of Hajj) may be performed any time from 10th to 12th Dhul Hijjah month before the sunset after completing all the three rituals mentioned above. However, there is no harm if it is done before performing all the three rituals or some of them. Tawafe Ziyarah may be performed after completing the aforementioned three rites (throwing pebbles, sacrifice and shaving or trimming hair) either in usual attire or in the state of Ihram. The method of performing Tawaf of Umrah has already been written. The same method should be followed while performing Tawafe Ziyarah (Tawaf of Hajj). Perform two rak'ahs salah, drink Zamzam water if possible, supplicate to Allah, do Istilam (touching or kissing) of the Black Stone or point towards it only and then proceed to Safa and perform Sa'ee following the method mentioned before. Every time you reach Safa or Marwah, raise your hands and supplicate to Allah especially in the first round one should try to supplicate as much as one can on the mountain of Safa.

Points to be noted:

- There is no harm in going to your residence (to take or put something down there) while you are in Makkah to perform Tawafe Ziyarah whether you have performed it yet or not. You must, however, spend your night in Mina.
- If you perform Tawafe Ziyarah after the sunset on 12th of Dhul Hijjah, though Tawaf will be valid but it will entail a Dam.
- If a woman had her periods during these days (i.e. from 10th to 12th Dhul Hijjah), she would perform Tawafe Ziyarah after getting pure only and would not be obliged to offer Dam for the delay.

- Performing Tawafe Ziyarah is never absolved nor does it have any substitute. Moreover, sexual union between husband and wife is not be allowed unless Tawafe Ziyarah is done.
- Sunnah time for performing Sa'ee of the Hajj lasts till sunset of the 12th Dhul Hijjah. It is, however, Makrooh (detestable) to delay it beyond the 12th but the performer is not be obliged to offer Dam for the delay.
- If a person has performed Sa'ee of Hajj with a voluntary (nafl) Tawaf before arriving in Mina, he does not have to repeat it.

Returning to Mina:

Return to Mina after performing Tawafe Ziyarah and Sa'ee of Hajj and spend the nights of 11th and 12th there. It is detestable (Makrooh) to spend most part of the night in some other place (during these days). If you are given tent in Muzdalifah, you may stay in your allocated tent in Mazdalifah during the days of wuquf (stay) at Mina. This will not entail Dam.

Make the most of your time:

Value the opportunity of staying at Mina and avoid useless talk and idle activities. Offer Salah on time, make Adhkar, recite the Qur'an, do Istighfar and keep yourself busy in other virtuous activities. Invite others to Allah and remind them of the Hereafter. Shed tears and pray to Him fervently during the hours of the night to guide Ummah, the majority of which thinks that success lies in following ways other than that of the Prophet (PBUH) and thus they have abandoned the way shown and followed by the Messenger (PBUH). What is worse is that many of them have neglected the most important and emphasized injunction of Islam, establishing Salah. Remember that this is the very plain where the Messenger of Allah (PBUH) would walk around inviting people to the way of Allah. Therefore, make the most of these moments you are blessed with. Try to perform whatever good deeds you can and urge others to engage themselves in virtuous activities too.

The Fourth and Fifth Days of Hajj: 11th And 12th Dhu Al-Hijjah

Throwing pebbles: It is obligatory (wajib) to throw pebbles at all the three Jamarat while staying in Mina.

Time of Rami (throwing pebbles):
The time for throwing pebbles at all the three Jamarat during both these days starts from Zawal (after the sun has crossed the meridian) to the sunset. The ritual may be performed at night but it is Makrooh (detestable) to do so. The women and the weak may perform the ritual at night without any detestability (Karahiyyah).
Please note that it is not allowed to perform the ritual of throwing pebbles on these two days before the decline of the sun (Zawal time). It must be repeated if performed before Zawal time otherwise, it will entail Dam.

How to perform Rami:

- First of all throw seven pebbles in seven times at the smallest Jamarah (the one closer to Masjid Al-Khaif) saying Bismillahi Allahu Akbar at each throw. After that, go a little forward and move to the right or left. Face Qibla and pray excessively raising your hands. After that, throw seven pebbles at the middle Jamarah. Again move to the right or left and pray excessively. At last, throw seven pebbles at the third and the biggest Jamarah and come back to your tent without praying.
- In case you failed to offer sacrifice, get your hair shaved or trimmed or perform Tawafe Ziyarah, you must perform them before the sun sets on 12th of Dhul Hijjah.

Departing from Mina:

You may depart from the plain of Mina after throwing pebbles on each Jamarah on 12th of Dhul Hijjah. But make sure to depart before the sunset.

Points to be noted:

- If you want to leave Mina on 12th Dhul Hijjah, depart before the sunset. After the sunset, going without throwing the pebbles of 13th Dhul Hijjah is detestable (Makrooh), though it is, according to the opinion of Imam Abu Hanifah, not compulsory. But if you happen to be in Mina at the dawn of 13th of Dhul Hijjah, then performing Rami on the 13th of Dhul Hijjah will become compulsory. If you leave the plain without performing Rami, a Dam will be binding upon you. According to other Ulama, if the sun sets on 12th of Dhul Hijjah and you are still in Mina, you will necessarily have to throw the pebbles on 13th of Dhul Hijjah.
- If a person is ready to depart from Mina on 12th of Dhul Hijjah, but he got delayed due to rush and the sun sets, he can go from Mina without any detestability. Throwing pebbles on 13th of Dhul Hijjah is not compulsory for such a person.

The sixth day of Hajj: 13th Dhu Al-Hijjah

If you leave Mina after throwing the pebbles of 12th Dhul Hijjah, Rami of the 13th Dhul Hijjah will not be compulsory on you. But if you want to leave Mina after throwing the pebbles of 13th Dhul Hijjah, as it is preferable, you should stay at Mina in the night falling after the 12th Dhul Hijjah. On 13th Dhul Hijjah, throw seven pebbles at each Jamarah after the decline of the sun like you did on 11th and 12th Dhul Hijjah and then leave.
A point to be noted: Throwing pebbles on 13th Dhul Hijjah before the decline of the sun is also permissible. But it is again preferable to throw the pebbles after the decline of the sun even on 13th Dhul Hijjah. Rami can be performed till the sunset on 13th Dhul Hijjah only.

Throwing pebbles on behalf of someone else:

The way of throwing pebbles on behalf of others on 11th, 12th and13th Dhul Hijjah is that you should first throw your own seven pebbles at each Jamarah, and then throw on behalf of others.

Completion of Hajj:

Thus you have completed your Hajj after performing all the rituals. Make good use of the most of the time you spend in Makkah after returning from Mina. Instead of wasting this precious time in market-places, try to perform as much voluntary (nafl) Tawafs and Umrahs as you can. One must offer all the congregational salahs in Masjide Haram because one salah offered in Masjide Haram is equivalent to one hundred thousand salahs (offered elsewhere). In other words, one salah offered in Masjide Haram is equivalent to regular prayers of fifty five years, six months and twenty days. Also, take this opportunity to make Adhkar, recite the Qur'an and perform other good deeds for you don't know if you will have this opportunity again.

Tawafe Wida' (Farewell Tawaf):

Perform the farewell and last Tawaf before you leave Makkah. The method of this Tawaf is same as mentioned before. When leaving, pray Allah fervently to grant you more opportunities to visit this holy place again and again, seek forgiveness for your sins, ask to bless you in both the worlds and beseech Him to accept your Hajj.

Points to be noted:

- Tawafe Wida' is obligatory (wajib) on for those residing outside the Meeqat, leaving it will necessitate a Dam.
- If a person performed voluntary (nafl) Tawaf after doing Tawafe Ziyarah and then departed from Makkah without performing Tawafe Wida', the voluntary (nafl) Tawaf performed by him would substitute for Tawafe Wida'. However, one should preferably perform this Farewell Tawaf on the day of departure.
- If a person had to stay in Makkah for more days after he had performed the Farewell Tawaf, he need not repeat it.
- If a woman starts her periods at the time of departure (and has not yet performed Tawafe Wida'), she may leave Makkah without performing it.
- Pilgrims who come to perform Umrah only are not required to perform Tawafe Wida'.
- It is not necessary to make specific intention for Tawafe Qudum, Tawafe Ziyarah or Tawafe Wida'. A general intention of Tawaf (without specifying as to which Tawaf one is going to perform) will suffice for all.
- If you are going to Madinah before performing Hajj, you don't have to perform Tawafe Wida' before leaving for Madinah.

How to perform Hajj-e-Qiran?

During the months of Hajj, take a bath before or after reaching Meeqat and put on Ihram. (A man should wear two white sheets one as *izar* (waist-wrapper) and the other as *rida'* (upper garment) while a woman should put on her usual attire. The only special injunction for a woman in this regard is that she has to keep her face uncovered.) Offer two rak'ahs, make your intention to combine Hajj and Umrah both together and utter Talbiyyah three times. With the utterance of Talbiyyah, you will enter the ritual state of Ihram and certain things will become forbidden for you that were allowed otherwise as mentioned in page 38 of this booklet. Keep reciting Talbiyyah until you reach Masjide Haram.

On reaching Makkah, keep your baggage in the hotel or wherever you want to stay and take rest for a while if you need. Otherwise, take shower or make Wudhu and go to Masjide Haram reciting Talbiyyah. While entering Masjid, recite Duas prescribed for this occasion and put your right foot inside the mosque first. On casting first glance at the Ka'bah, glorify and praise Allah and then make whatever Dua you want.

After you have entered Masjid, make Tawaf (circumambulation seven times) around the Ka'bah. Then find a place near Maqame Ibrahim or anywhere in the Masjid to offer two rak'ahs. After that, face direction of Qibla and drink Zamzam in three breaths saying *bismillah* in the beginning and drink it to your fill.

After that, go to the mountain Safa, climb it, face the direction of the House of Allah and pray excessively raising your hands. Then perform Sa'ee between Safa and Marwah, starting initially from Safa and concluding finally at Marwah. Keep on reciting supplications silently while performing Tawaf and Sa'ee. Tawaf and Sa'ee you have just performed are called Tawaf of Umrah and Sa'ee of Umrah respectively. After the completion of Tawaf and Sa'ee (Umrah), remain in the state of

Ihram. Do not cut your hair or put off your Ihram. You may perform Tawafe Qudum, which is Sunnah, in this very state of Ihram.

If you have intended to perform Sa'ee of Hajj after doing Tawafe Qudum, do Idtiba' and Ramal while performing Tawafe Qudum. Perform Sa'ee of Hajj after Tawafe Qudum. If you perform Sa'ee of Hajj before leaving for Mina, you will not have to do it again after Tawafe Ziyarah. Remain in Ihram till 8th Dhul Hijjah and avoid things that are forbidden in the state of Ihram. You may perform nafl (voluntary) Tawaf as much as you want but don't perform any Umrah.

Leave for Mina on 8th Dhul Hijjah in the very state of Ihram and stay there. After that, leave for Arafat in the morning of 9th Dhul Hijjah. Offer Zuhr and Asr Salah in Arafat and keep yourself busy in reciting supplications and praying till the sunset. Avoid useless worldly talk and activities because stay at Arafat is the most important and essential ritual of Hajj. When the sun sets in Arafat, proceed to Muzdalifah without offering Maghrib salah and keep reciting Talbiyyah in the way. In Muzdalifah, offer Maghrib and Isha salahs together in Isha time. Spend the night at Muzdalifah. After offering Fajr salah, stand up and supplicate as much as you can, facing the direction of Qibla. This is called wuquf (stay) at Muzdalifah which is obligatory to be observed (wajib) by a pilgrim. Then proceed to Mina and throw seven pebbles at the biggest Jamarah one after another. Then offer sacrifice and after that get your hair shaved or trimmed. Put off your Ihram sheets, set off to Makkah for performing Tawafe Ziyarah and then come back to Mina.

Spend the 11th and 12th of Dhul Hijjah in Mina. On 12th, throw seven pebbles in seven times at each of the three Jamarat after the decline of the sun (Zawal). Having performed this ritual, you may now depart from Mina. But you must leave before the sunset or you will have to perform Rami (throwing pebbles) on the 13th also. Perform Tawafe Wida' before you depart. This is obligatory for people coming from outside Meeqat.

How to perform Hajj-e-Ifrad?

During the months of Hajj (i.e. from 1st Shwwal to 9th Dhul Hijjah anytime during the day or at night), take a bath before or after reaching Meeqat and put on Ihram. (A man should wear two white sheets one as izar (waist-wrapper) and the other as rida' (upper garment) while a woman should put on her usual attire. The only special injunction for a woman in this regard is that, she has to keep her face uncovered.) Offer two rak'ahs (preferably reciting Surat al-Kafirun in the first Rak'ah and Surat al-Ikhlas in the second). Make the intention to perform Hajj only and utter Talbiyyah three times. With the utterance of Talbiyyah, you will enter the ritual state of Ihram and certain things will become forbidden for you that were allowed otherwise as mentioned in page 37 of this booklet. Keep reciting Talbiyyah until you reach Masjide Haram.

On reaching Makkah, keep your baggage in the hotel or wherever you want to stay and take rest for a while if you need. Otherwise, take shower or offer Wudhu'' and go to Masjide Haram reciting Talbiyyah. When entering the Masjid, recite the Duas prescribed for this occasion and first keep your right foot in masjid. On casting first glance at Ka'bah, glorify and praise Allah and then make whatever Dua you want.

After entering Masjide Haram, perform Tawafe Qudum which is Sunnah. Observe Ihram till 8th Dhul Hijjah and avoid things that are forbidden in the state of Ihram. You may perform nafl (voluntary) Tawaf as much as you want but don't perform any Umrah. Also, utter Talbiyyah excessively.

Leave for Mina on 8th Dhul Hijjah and stay there. After that, leave for Arafat on 9th Dhul Hijjah in the morning. Offer Zuhr and Asr Salah in Arafat and keep yourself busy in reciting supplications and praying till the sunset. Avoid useless worldly

talk and activities because the stay at Arafat is the most important and essential ritual of Hajj. When the sun sets in Arafat, proceed to Muzdalifah without offering Maghrib salah and keep reciting Talbiyyah in the way. In Muzdalifah offer Maghrib and Isha salahs together in Isha time. Spend the night in Muzdalifah. After offering Fajr salah, stand up and supplicate as much as you can, facing the direction of Qibla. This is called wuquf (stay) at Muzdalifah which is obligatory to be observed (wajib) by a pilgrim. Then proceed to Mina and throw seven pebbles at the biggest Jamarah one after another. Then offer sacrifice if you want and after that get your hair shaved or trimmed. Put off your Ihram sheets, set off to Makkah for performing Tawafe Ziyarah and then come back to Mina. Spend the 11th and 12th of Dhul Hijjah in Mina. On 12th throw seven pebbles in seven times at each of the three Jamarat after the decline of the sun (Zawal). Having performed this ritual, you may now depart from Mina. But you must leave before the sunset or you will have to perform Rami (throwing pebbles) on the 13th also. Perform Tawafe Wida' before you depart. This is obligatory for people coming from outside Meeqat.

Points to be noted:

- If you have intended to perform Sa'ee of Hajj before departing to Mina, do Ramal and Idtiba' during Tawafe Qudum and then perform Sa'ee of Hajj. Sa'ee of Hajj may be performed after a nafl (voluntary) Tawaf but it is preferable for those performing Hajj-e-Ifrad to perform Sa'ee of Hajj after Tawafe Ziyarah.
- If you have intended to perform Hajj-e-Ifrad, don't combine Umrah with Hajj while making intention. It is not allowed to perform Umrah with Hajj-e-Ifrad. One may, however, perform nafl (voluntary) Umrah or Umrahs after the completion of Hajj.

Specific issues related to women

- Performing Hajj is obligatory for a woman only if she owns enough wealth herself.
- A woman cannot set out for Hajj without her husband or Mehram rather she even cannot undertake a journey for any purpose other than Hajj journey too without her husband or a Mehram relative. However, if a woman performs Hajj without having accompanied by a Mehram, the Hajj will be valid with the grave sin of travelling without Mehram committed nonetheless. Mehram is any male relative of a woman with whom marriage is prohibited. Abdullah ibne Abbas (RA) reported that the Prophet (PBUH) said, “It is not permissible for a man to be alone with a woman, and no lady should travel except with a Mehram.” Hearing this, a man said; ‘I have enlisted my name for so-and-so battle, and my wife is proceeding for Hajj.’ The Prophet (PBUH) told him, “Return and perform Hajj with your wife.” (Bukhari & Muslim)
- If she is menstruating at the time of entering into Ihram, she should make Wudhu or still better take a shower. However, she must avoid offering salah but just take off the veil from her face and repeat Talbiyyah three times silently.
- Women should wear the usual stitched clothes as Ihram. No certain colour is prescribed for their Ihram. However, it is good for them to avoid shiny dresses. They are allowed to change clothes if they wish to.
- Women should maintain proper Hijab all through the journey. The popular notion that Hijab is allowed not to be maintained during Hajj is baseless. The only additional instruction is that the veil should not touch the face. Aishah (RA) said, ‘The riders used to pass by us when we were with the Messenger of Allah (PBUH) in Ihram. When they came near us, we would lower our veil from our heads

over our faces, and when they had passed by we would uncover them. (Mishkat)

- It is wrong to consider white headscarves placed over their heads by women a part of Ihram. Hajj stands unharmed if a woman wraps a white cloth or a headscarf to prevent hair fall. However, it should be wrapped clearly above the forehead and must not be regarded a part of Ihram. Also, since Masah (wiping wet palm over the head) is Farz in Wudhu, women with headscarves should ensure to take them off for wiping their heads while making Wudhu.
- If a woman is menstruating at the time of her arrival in Makkah, she should wait for it to stop then clean herself and only after that enter Masjide Haram. If it continues until the 8th of Dhul Hijjah, in such case she should proceed to Mina and complete all the other rituals of Hajj without performing Tawaf or other rituals in Makkah.
- In case a woman intended for Tamattu’ or Qiran but she could not perform Umrah due to menstruation until the 8th of Dhul Hijjah and moved on to Mina to perform rest of the rituals, her Hajj will stand valid. However, the scholars differ on whether she would have to offer sacrifice of atonement (Dam) and make up for (do Qadha) Umrah or not. The safest way is that she should make up for Umrah and offer sacrifice of atonement (Dam) though the sacrifice may be offered anytime in her life.
- All the rituals and rites of Hajj are allowed for a menstruating woman except Tawaf. Ayesha (RA) said, ‘We went out with the Messenger of Allah (PBUH) with the intention of Hajj. When he was in Sarif I began menstruating. The Messenger of Allah (PBUH) entered in my tent and found me weeping. He said: 'What is the matter with you? Has your menstruation begun?' I said: 'Yes.' He said: 'This is something that Allah has decreed for the daughters of Adam. Do what the pilgrims do but do

not perform Tawaf around the House until you are clean.' (Bukhari & Muslim)

- Menstruating women are not allowed to enter Masjid, offer salah or perform Tawaf. However, they can perform the ritual of Sa'ee.
- Menstruating women can repeat incantations and invocations rather it's recommended for them to engage themselves in the remembrance of Allah and reciting supplications.
- If a woman starts menstruating midway during Tawaf, she should immediately disengage herself from Tawaf and go out of Masjid.
- Women should avoid Ramal (hasty walking) during Tawaf, as it is a specific injunction for men.
- Women should satisfy themselves only with waving at the Black Stone and must not attempt to kiss it when the site is overcrowded. They should do the same with Rukne Yamani.
- A Hadeeth recorded by Bukhari in Kitabul Hajj of his Sahih mentions that Ayesha (RA) was circling around the Ka'bah away from the men. A woman came to her and said, 'let's kiss the Black Stone.' She (may Allah be pleased with her) refused to do so. Another Hadith records that a woman was circling around Ka'bah along with Ayesha (RA). When they came near the Black Stone, the woman asked, 'Mother Ayesha (RA), won't you kiss it.' She replied, 'Move on, that's not necessary for women.'
- Women should not attempt to pray two rak'ahs of Tawaf in Maqame Ibrahim if too crowded and should offer these wherever they find it convenient in Masjide Haram instead.
- Women should not run like men in between the two green columns (where green tube-lights and remain on round the clock) during Sa'ee.
- Women should avoid crowding with men during Tawaf and Sa'ee as much as possible. If they wish to offer salah in

Masjide Haram, they should make sure to do so in the portion exclusively meant for them and not standing next to men.

- Closer to the time of Hajj, the crowd starts thickening. In these days, women should ensure they are done with Tawaf well before the time of the congregational salah.
- Women are allowed to perform nafl (voluntary) Umrah on behalf of their parents and relatives.
- Women should always say Talbiyyah quietly.
- Women should offer all their salahs during their stay at Mina, Arafat and Muzdalifah in their respective residences.
- The Prophet (PBUH) said, 'The whole plain of Arafat is a place to stand in.' Therefore, stay in your tents and pray to Allah in standing position facing the direction of the House of Allah. When exhausted, sit down and still busy yourself with Dhikr and recitation of the holy Qur'an. Avoid vain discussions.
- After arriving in Muzdalifah, offer Maghrib and Isha salah together whether you are offering these Salahs in congregation or individually.
- Women are allowed to return to their tents in Mina from the plain of Muzdalifah after midnight.
- Women should strictly avoid going to stone the Devil while it's crowded. (It's perfectly okay for women to throw pebbles at night as well.)
- Do not assign someone else to stone the Devil on your behalf for petty reasons rather stone the Devil yourself. Deputing someone else to stone the Devil for you without a valid reason would incur Dam.
- Do not perform Tawafe Ziyarah while on menstruation. It will incur the sacrifice of a badanah (a complete camel or a complete cow).
- If a woman performed Tawafe Ziyarah in the state of menstruation and later on, she repeated the same after

getting clean, the sacrifice of a camel or a cow will no longer be necessary.

- The time for Tawafe Ziyarah starts from the 10th of Dhul Hijjah and ends at the sunset of the 12th of Dhul Hijja. If a woman is on menstruation during these days, she must not perform Tawafe Ziyarah until she gets clean. (This delay will not obligate any Dam.) However, women must not return home until they perform Tawafe Ziyarah. If a woman goes back without having done it, this obligation will always remain on her to perform. It will also prohibit the intimate physical contact with her husband unless she returns to fulfil the obligation. Therefore, women must not return home until they perform Tawafe Ziyarah.
- If a woman begins to menstruate just before performing Tawafe Ziyarah and her return is scheduled before the menstruation stops then she should immediately place a request to extend the date of her departure in order to be able to clean herself and perform Tawafe Ziyarah (Muallims usually endorse such extension requests). However, if no effort could make it possible for her to wait until she gets clean, then she would perform Tawaf in the state of impurity. Tawaf will be valid and she will be considered Halal. However, it would obligate sacrifice of a complete cow or camel within the area of Haram as Dam. However, this is not an immediate obligation. The sacrifice can be offered any time in her life. (Hajj wa Umrah by Qadi Mujahidul Islam).
- A woman should strictly avoid sexual relations with her husband before performing Tawafe Ziyarah and Sa’ee of Hajj.
- If a woman knows her menstruation cycle out of habit or through signs and she fears the period will start soon, she should hasten to perform Tawafe Ziyarah without delay before it begins. In case, she does not have sufficient time to perform Tawafe Ziyarah before menstruation begins,

then she should delay it until she gets clean. Tawafe Ziyarah can be performed any time before or after Rami, sacrifice and haircut.

- If menstruation begins before performing the Farewell Tawaf (Tawafe Wida') when leaving Makkah, the Farewell Tawaf no longer remains obligatory for such woman. She should return home without performing the Farewell Tawaf.
- The rulings for Puerperal (post-birth) bleeding are similar to the rulings of menstruation. In such case also a woman would perform all the rites and rituals of Hajj except Tawaf.
- In case a woman bleeds due to sickness, then she would offer salahs and Tawaf both. In such situation, she would make Wudhu for a salah time and can offer as many salahs and perform Tawaf as she likes within that particular salah time. She would have to perform Wudhu afresh when the time of the next salah starts. If she enters the time of the next salah midway on her Tawaf, she should immediately disengage from Tawaf, make Wudhu afresh and complete the rest of Tawaf.
- Many women face troubles when their menstruation begins at the time of putting on Ihram or in the middle of Hajj and Umrah. Therefore, it would be wise for the women fearing menstruation during Hajj or Umrah, to consult a lady doctor and take medications which delay the menstruation according to their medical condition. This may help them avoid troubles in performing all the essential rites of Hajj or Umrah. Shari'ah allows consumption of such medicines.
- After each Farz salah, the funeral salah is also held in Masjide Haram. Women are allowed to participate in the funeral prayer in Haram.

Hajj of the child

- If the child has not yet attained the age of puberty but is discerning enough to understand things, he should himself take shower and put on Ihram and then perform all the rituals of Hajj like other adults. As for a non-discerning child is concerned, his Wali (guardian) should intend Ihram on behalf of him. For example, he should take off the child's formal stitched attire, dress him in Ihram garments and say that he intends to make this child Muhrim (one who enters the state of Ihram).
- There is no harm in using pampers for the child in the state of Ihram.
- If the child is able to utter Talbiyyah, he should utter it by himself. And if he is unable to do, it should be done on his behalf by his Wali after uttering his own Talbiyyah.
- Do not let your discerning child perform Tawaf without Wudhu.
- A discerning child should be made to perform Tawaf and Sa'ee by himself. As for a non-discerning one, his Wali should carry him and make him do Tawaf and Sa'ee. A discerning child may also be carried for Tawaf if need be.
- Whatever ritual the child is able to do himself, he should do it himself. And whatever ritual the child is unable to do himself, it should be done on his behalf by his Wali. If any ritual is missed, there is nothing upon him.
- Wali should make his child avoid the prohibitions of Ihram. But if the child commits any violation of Ihram, neither he nor his Wali is required to offer Dam or any similar atonement.
- Ihram is not obligatory for a child, if he leaves some or all the rituals, he will not be required to pay any atonement or make up for the rituals left out (Qadha) even if he had put on Ihram to perform Hajje Tamattu' or Hajje Qiran.

- The parents are also rewarded for Hajj performed by their child or children they bring along.
- Avoid performing rituals of Hajj with children when the site is crowded.
- Since Hajj is not obligatory for children, Hajj performed by a child is regarded as nafl.

Hajje Badal (Proxy Hajj)

- Jabir (RA) narrated that the Messenger of Allah (PBUH) said, “Allah will bless three individuals with Paradise in reward of a single (proxy) Hajj, first the person on whose behalf Hajj is performed, second the performer-on-behalf, and the third the sponsor.” (Attarghib Wattarhib)
- If a person obliged to perform Hajj did not perform it despite having time and then became unable to carry out the obligation due to any excuse, it will stay obligatory for him to depute someone for performing the Hajj on his behalf in his life or include it in his will that the Hajj be posthumously performed on his behalf.

Conditions for Hajje Badal:

A number of conditions must be met before deputing someone to perform Hajje Badal. Some important conditions are as follows:

1) If a person wants to depute someone to perform an obligatory Hajj on his behalf, it should be obligatory for him.
2) Being unable to perform Hajj due to an excuse (illness or any similar reason) after Hajj becomes obligatory for him.
3) All the travel expenses must be borne by the person, who is deputing someone else to perform Hajj on his behalf.
4) The deputed person (one who is doing Hajje Badal) should intend to perform Hajj only on behalf of the person who has deputed him.
5) The deputed person must have already performed his own Hajj.

Nafl Hajj al-Babal:

It is permissible for a person to perform voluntary (nafl) Hajje Badal by himself or deputing someone to do it on behalf of a very old or terminally ill living family member or on behalf of a

dead relative by which he intends to send reward of Hajj to the departed soul.

Note:

Hajje Ifrad is the better option for the person appointed to perform Hajje Badal though he may perform Hajje Qiran or Hajje Tamattu' with the consent of the person who is deputing him.

Some rulings concerning Hajje Badal:

- If a person on whom Hajj had become obligatory died without fulfilling the obligation and his heir performed Hajj on his behalf, it will relieve the deceased from his obligation Insha Allah.
- If a person vowed to perform Hajj but died before fulfilling his vow and his heir performed Hajj on his behalf, it will be reckoned as the fulfilment his vow, Insha Allah.
- If a person performs voluntary (nafl) Hajj at his own expense on behalf of someone else, living or dead, both the performer and the person for whom Hajj is performed will be rewarded Insha Allah.
- It is permissible for a woman to perform Hajje Badal on behalf a man provided she is accompanied by her husband or any Mehram relative. Similarly, a man is allowed to perform Hajje Badal on behalf of a woman.

JINAYAH
Violating the restrictions of Ihram or Haram

Violating any of the restrictions of Ihram or Haram is called Jinayah. The prohibitions connected with Ihram are as follows:

1. To use scent
2. To put on stitched garments - for men
3. To cover head and face for a man, and only face for a woman
4. To pull out hair from the body
5. To trim nails
6. To have conjugal relations
7. To hunt land animals
8. To abandon any one of the obligatory (wajib) rituals of Hajj.

As for the restrictions in connection with Haram, they are two in number:

1. Hunting or hurting any animal in the precinct of Haram.
2. Cutting or plucking of grass and trees in the precinct of Haram.

Upon violation of any of the restrictions (of Ihram or Haram), consult a Mufti or Alim (religious scholar) for details.

Common mistakes commited by the pilgrims

- Spending unlawfully gained wealth in Hajj.
- Not enquiring about rulings of Hajj before starting the journey.
- Performing Hajj on behalf of others without performing one's own Hajj.
- Not being mindful of Salah during the period of Hajj.
- Quarrelling, fighting and even getting angry with others.
- One of the major mistakes is to cross Meeqat (the stations at which the pilgrims are required to put on Ihram) without Ihram. Therefore, those who travel by air should put on Ihram right on the airport. Or they should board on the aeroplane with Ihram and wear it before crossing Meeqat.
- Some people do Idtiba' (the right side of the upper garment be passed through the right armpit so that the right shoulder may remain open, and put both the falling sides on the left shoulders) right from the beginning. It is wrong to do so. Idtiba' is Sunnah only while performing Tawaf. Therefore, Salah should be offered hiding both the arms.
- Some people, while attempting to kiss the Black Stone, cause troubles to others. The fact is that kissing the Black Stone is Sunnah only, while causing troubles to others is forbidden (Haram).
- Except for kissing the Black Stone, one should neither face nor turn his back towards Ka'bah while performing Tawaf.
- Some people, besides the Black Stone, kiss and touch some part of Ka'bah it is wrong. Only the Black Stone and the door of Ka'ba are to be kissed. One must not touch any part of Ka'bah while performing Tawaf except for Rukne Yamani and the Black Stone. However, after

finishing Tawaf and Salah, clinging to Multazam and supplicating to Allah is proved from the Prophet (PBUH).

- Kissing Rukne Yamani or waving hands towards it is wrong. One is allowed only to touch it during Tawaf if easily possible without causing troubles to others.
- Some people stop near the Black Stone for a long time while performing Tawaf. Doing so is wrong, as it may cause troubles to other performers of Tawaf. One should stop there only for a while, wave hands towards the Black Stone and then proceed saying Allahu Akbar.
- Some pilgrims, if forget to wave their hands towards the Black Stone, come back to it and try hard to wave hands. It causes much trouble to others. So, if this happens when the site is much crowded, don’t try to come back because kissing the Black Stone or waving towards it is merely a Sunnah act and not compulsory.
- It is a wrong notion to consider any particular Dua necessary for every round of Tawaf and Sa’ee. One should pray whatever one wishes in any language he knows.
- Supplicating loudly during Tawaf or Sa’ee is wrong. It causes disturbance to others performing Tawaf or Sa’ee.
- Some people, when in doubt about the number of the rounds in Tawaf or Sa’ee they have performed so far, start performing Tawaf or Sa’ee afresh. This is wrong. One should accept the lesser number and finish the remaining rounds.
- Waving hands towards Ka’bah on Safa and Marwah is wrong. One should raise one’s hands in the usual manner of Dua and supplicate.
- Some pilgrims climb up the Mount of Mercy (Jabale Rahmah) in the plain of Arafat and make supplications. Notably, there is no virtue in climbing the mountain. One can supplicate under it or anywhere in the plain in standing position raising hands and facing Qibla.

- In the plain of Arafat, making supplications facing the Mount of Mercy with back towards Ka'bah is wrong. One should ensure to face Ka'bah while supplicating whether the Mount of Mercy is in the front or back side.
- Offering Maghrib Salah or Maghrib and Isha Salah together on way to Muzdalifah from Arafat is not correct. One should offer both Salahs together only after reaching Muzdalifah.
- Picking pebbles right after reaching Muzdalifah before offering Maghrib and Isha Salahs is not correct. The pilgrims should first of all offer both Salahs immediately after reaching Muzdalifah in Isha time.
- Most of the Pilgrims hasten to offer Fajr Salah on 10th Dhul Hijjah at Muzdalifah. In this haste, they do not care for facing towards Qibla which invalidates their Salah. Therefore, one should offer Fajr Salah only after its time falls and ensure facing towards Qibla correctly. If they find it difficult to know the direction of Qibla they may ask people who are well-aware as to which direction Qibla is. If they find no such people around, they should make every effort to guess and determine the direction.
- In Muzdalifah, supplications are made excessively by raising hands as it is done in the plain of Arafat after Fajr Salah. But most of the pilgrims miss the stay (wuquf) of this important time.
- Some people begin to throw pebbles even before the time of the ritual starts. Throwing the pebbles before its time is not permitted.
- While throwing the pebbles, some people think that the Satan stays at that place, and, therefore, at times foul speaking can be heard. Even they are seen throwing shoes on Jamarat. This is baseless. Small pebbles are thrown only following in the footsteps of Ibrahim (AS). When Ibrahim (AS) was going to sacrifice his son Ismail (AS) following the commandment of Allah, the Satan tried

to deviate him at these three places. Ibrahim (AS) threw pebbles at the Devil at those three places.

- Some women do not throw pebbles by themselves due to excessive crowd. Their Mehram relatives throw pebbles on their behalf instead. Dam becomes compulsory on such a woman because being an overcrowded site alone is not considered as a valid excuse (for deputing others to throw pebbles) as per Shari'ah. And it is not permissible to ask someone else to throw the pebbles on one's behalf without a legal excuse.
- Some people do not supplicate after throwing the pebbles at the first and the middle Jamarat. This goes against Sunnah. Therefore, after throwing the pebbles at the first and the middle Jamarat, one should shift a little to the right or left side and supplicate excessively. These are the special moments in which prayers are answered.

Times and places for supplications during Hajj

During Hajj, one should supplicate excessively at certain places with one's hands raised, facing the direction of Qibla:

1. On Safa and Marwah during Sa'ee
2. In the plane of Arafat on 9th Dhul Hijjah after the decline of the sun (Zawal) till the sunset
3. In Muzdalifah on 10th Dhul Hijjah for a while after Fajr Salah
4. On 11th, 12th and 13th Dhul Hijjah after throwing pebbles at the first and second Jamarah moving a bit to the right or left side at a vacant or less crowded place

The following places are also regarded as special sites for acceptance of prayers. So, take care of supplicating in these places and times too:

1. When casting first glance at the Ka'bah
2. While performing Tawaf or Sa'ee
3. At the Multazam
4. In the Hateem area
5. When in Mina, Muzdalifah or Arafat

Impact of Hajj on the life and behaviour of a pilgrim

After mentioning the rulings of Hajj, Allah, the Exalted, said: “And among men there is one who sells his very soul to seek the pleasure of Allah, and Allah is Very-Kind to His servants. O you who believe, enter Islam completely, and do not follow the footsteps of Satan. Surely, he is an open enemy for you.” (al-Baqara: 207-208)

Therefore, a pilgrim should take utmost care as not to commit sins again after he has been purified of his sins by the virtue of Hajj. The pilgrim should, instead, endeavour to constantly increase in piety. One of the signs of Hajje Mabroor or an ‘accepted Hajj’ as the scholars say, is that upon one’s return, he becomes more watchful and punctual in regards to good deeds. His love and inclination towards the Hereafter increases and love for the worldly pleasures declines. May Allah accept your Hajj and make you among those who prepare themselves for the Hereafter.

Journey to Madinah

Allah, the exalted, says: “Surely, Allah and His angels send blessings to the Prophet. O you who believe, do pray to Allah to bless him, and send your Salam (prayer for his being in peace) to him in abundance.” (al-Ahzab: 56)
“If a man sends Salawat on me once, Allah bestows him with ten times mercy and ten virtues are recorded for him.” (Tirmidhi)

Merits of Madinah:

There are so many merits of Madinah. Allah and the Prophet (PBUH) have accorded Madinah an exalted place in their eyes. Enough should be to remember that it is the city where the Prophet (PBUH) migrated to, lived in and rests there even today. Islam flourished here and reached to the far off corners of the world. Madinah is also called ‘Taiba’ and ‘Taba’ which translates as ‘the pure place’.

- Ayesha (RA) narrated that the Messenger of Allah (PBUH) said, ‘O Allah, make Madinah beloved to us even more than Makkah.’ (Sahih Bukhari)
- Anas (RA) narrated that the Messenger of Allah (PBUH) said, ‘O Allah! Bestow on Madinah twice the blessings You have bestowed on Makkah.’ (Sahih Bukhari)

The virtues of visiting the Prophet’s Mosque:

- Abu Hurairah (RA) narrated that the Messenger of Allah (PBUH) said, "Do not set out on a journey except for three mosques; Masjide Haram, my Mosque, and Masjide Aqsa.” (Sahih Bukhari)
- Abdullah ibne Umar (RA) narrated that the Messenger of Allah (PBUH) said: “One salah in my mosque is better than one thousand salahs in any other mosque except Masjide Haram.” (Sahih Muslim) Moreover, a Hadeeth in Ibne Majah mentions the reward equal to 50,000 salahs.

- Anas (RA) narrated that the Messenger of Allah (PBUH) said: “Whoever offers forty consecutive salahs in my Mosque, missing no salah, it will be recorded that he is safe from the Fire, is saved from punishment and is free from hypocrisy.” (Tirmidhi, Tabrani & Musnad Ahmad)
- Some scholars have declared this Hadeeth as weak (non-reliable) while the others declared it good to argue with. Therefore, make it a habit to offer all salahs in the Masjid of the Prophet (PBUH) during your stay in Madinah because it multiplies the reward 1000 times and according to the Hadeeth recorded by Ibne Majah 50,000 times. Additionally, the above mentioned merit of the consecutive forty prayers will also be achieved Insha Allah.

Clarification: Visiting the Prophetic Mosque and offering salutations there are not categorically an essential part of Hajj. It is not even considered as a Mustahab (desirable) act in connection with Hajj. However, visiting al-Masjid al-Nabawi (PBUH) and offering salutations and blessings upon the Prophet (PBUH) by his grave is always fortunate and rewarding. A few scholars decreed it next to mandatory (Qarib al-Wajib) for those with means.

The virtues of visiting the Holy Tomb:

- Abu Hurairah (RA) narrated that the Messenger of Allah (PBUH) said: “If someone offers salutations and sends blessings on me standing by my grave, I hear it myself. And if a person offers salutations and sends blessings from somewhere else then all his needs of this world and of the Hereafter are fulfilled and on the Day of Judgement, I will intercede and witness for him.” (Baihaqi)
- Abu Hurairah (RA) narrated that the Messenger of Allah (PBUH) said: “Whoever offers greetings on me by my grave, Allah returns my soul to me and I respond to the greeting.” (Musnad Ahmad, Abu Dawud)

- Commentating on the phrase ‘Allah returns my soul to me’, Allamah Ibn Hajar (RHA) writes in his Sharhe Manasik that it means the Messenger of Allah (PBUH) is granted the power of speaking so as to respond to the greeting.

Journey to Madinah:

- As you reach nearer to the blessed city of the Prophet (PBUH), increase your recitation of Salawat upon him with full concentration and love. Assalatul Ibrahimiyyah (or Darude Ibrahimi as generally called by people of the subcontinent; the very supplication we recite during Salah) is the best supplication for this occasion to recite.
- While entering the city of Madinah, recite the following supplication after Assalatul Ibrahimiyyah:

اللَّهُمَّ هَذَا حَرَمُ نَبِيِّكَ فَاجْعَلْهُ لِي وِقَايَةً مِنَ النَّارِ وَأَمَانًا مِنَ الْعَذَابِ وَسُوءِ الْحِسَابِ.

Transliteration: Allahumma haza Haramu nabiyyika, faj’al-hu li wiqayatan minan-nari wa amaananmin al-azabi wa su’il Hisab.

Translation: “O Allah! This is the Haram (sanctuary) of Your Apostle; so make it to me a protection from the Fire and a refuge from Punishment and Evil Reckoning.”

Visiting Masjid of the Prophet (PBUH)

On arrival in Madinah, set your luggage in the residence, take rest for a while if needed, otherwise take a shower or perform ablution (Wudhu), put on a decent dress and head out to the Masjid.

Recite the following Dua when entering Masjid:

بِسْمِ اللَّهِ وَالصَّلاةُ وَالسَّلامُ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.

Transliteration: Bismillahi wassalatu wassalamu ‘Ala rasulillahi, Allahummaghfir li Zunubi waftah li abwaba Rahmatik.

Translation: In the name of Allah. Blessing and peace be upon the Messenger of Allah. O Allah, forgive me my sings and open unto me the gates of Your mercy.

Note: On entering the Mosque, if you find that the congregational salah has begun or you fear that you will miss it, if you stand to offer Tahiyyatul Masjid, join in the congregation or wait for Salah to begin but don’t start Tahiyyatul Masjid.

Offering Salat & Salam upon the Messenger of Allah (PBUH):

Having offered two rak’ahs of Tahiyyatul Masjid (Nafl offered after entering the Mosque), with all respect and reverence, walk to the grave of the Prophet (PBUH). The moment you get to the second screen, you will see three holes. The first hole (which is also biggest of the three) lets you behold the grave of the Prophet (PBUH), see through it and respectfully present the following salutation:

اَلصَّلاۃُ وَالسَّلَامُ عَلَیْکَ یَا رَسُولَ اللّٰہِ   اَلصَّلاۃُ وَالسَّلَامُ عَلَیْکَ یَا نَبِیَّ اللّٰہِ

اَلصَّلاۃُ وَالسَّلَامُ عَلَیْکَ یَا حَبِیْبَ اللّٰہِ   اَلصَّلاۃُ وَالسَّلَامُ عَلَیْکَ یَا خَیْرَ خَلْقِ اللّٰہِ

اَلصَّلاۃُ وَالسَّلَامُ عَلَیْکَ یَا سَیِّدَ الْمُرْسَلِیْنَ   اَلصَّلاۃُ وَالسَّلَامُ عَلَیْکَ یَا خَاتَمَ النَّبِیِّنَ

Transliteration:
Assalatu wassalamu ‘Alaika ya Rasulallah!
Assalatu wassalamu ‘Alaika ya Nabiyyallah!
Assalatu wassalamu ‘Alaika ya Habiballah!
Assalatu wassalamu ‘Alaika ya khaira khalqillah!
Assalatu wassalamu ‘Alaika ya Sayyidalmursalin!
Assalatu wassalamu ‘Alaika ya Khataman Nabiyyin!
Translation:
Blessing and peace be upon you, O the Messenger of Allah!
Blessing and peace be upon you, O the Prophet of Allah!
Blessing and peace be upon you, O the Beloved of Allah!
Blessing and peace be upon you, O the Best of Allah’s creation!
Blessing and peace be upon you, O the Leader of the Messengers!
Blessing and peace be upon you, O the Seal of the Prophets!
After that, convey Salam from your relatives and friends who have asked you to convey their Salam to the Messenger of Allah (PBUH). Do it like this;

السلام عليك يارسول الله من -----

Assalamu ‘Alaika ya Rasulallah min....

O Messenger of Allah, peace be upon you’ from.....
Utter the name of the person who had requested you to convey Salam after the word ‘min’. If you don’t have enough time to convey Salam separately from all the friends who had requested you, you may convey their salutations collectively in the following manner:

السلام عليك يارسول الله من جميع من اوصاني بالسلام.

Assalamu ‘Alaika ya Rasulallah min jamee’i man awsani bissalam.

(O Messenger of Allah, peace be upon you from all those who asked me to convey their Salam.)
If you find it difficult to remember the Arabic phrase by heart, just do it in your own language. For example, you may say, ‘O

Messenger of Allah, many people had asked me to convey their Salam to you, so please accept Salam from all of them.'
Having presented salutation and blessings on the Prophet (PBUH), move to the next hole in the right direction which gives you a glimpse of the grave of Abu Bakr Siddiq (RA) and offer Salam in the following manner:

السَّلَامُ عَلَيْكَ يَا اَبَابَكْرِ الصِّدِّيقْ رضہ

السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ رَسُولِ اللّٰهِ ﷺ

السَّلَامُ عَلَيْكَ يَا صَاحِبَ رَسُولِ اللّٰهِ فِي الْغَارِ

السَّلَامُ عَلَيْكَ يَا اَوَّلَ الْخُلَفَاءِ رضہ

Transliteration:
Assalamu 'Alaika ya Aba Bakrinissiddiq!
Assalamu 'Alaika ya Khalifata Rasulillah!
Assalamu 'Alaika ya Sahiba Rasulillahi filghar!
Assalamu 'Alaika ya awwalal Khulafa'!
Translation:
Peace be on you, O Abu Bakr Siddiq!
Peace be on you, O the successor of the Prophet (PBUH)!
Peace be on you, O the companion of the Prophet in the Cave!
Peace be on you, O the first Caliph of the Muslims!
Thereafter, move forward in the right direction to the third hole and offer greetings on the grave of Umar Farooq (RA) in the following manner:

السَّلَامُ عَلَيْكَ يَا عُمَرَ بْنَ الْخَطَّابِ رضہ

السَّلَامُ عَلَيْكَ يَا اَمِيرَ الْمُؤْمِنِينَ رضہ

السَّلَامُ عَلَيْكَ يَا ثَانِيَ الْخُلَفَاءِ رضہ

السَّلَامُ عَلَيْكَ يَا شَهِيدَ الْمِحْرَابِ رضہ

Transliteration:
Assalamu ‘Alaika ya ‘Umarabnal Khattab!
Assalamu ‘Alaika ya Ameeral Mu’mineen!
Assalamu ‘Alaika ya thaniyal Khulafa’!
Assalamu ‘Alaika ya shaheedal Mihrab!

Translation:
Peace be on you, O Umar ibnal Khattab!
Peace be on you, O the leader of the Faithful!
Peace be on you, O the second Caliph
Peace be on you, O the martyr under the Niche!

Note: This is the way to offer the salutation (Salam). Hence, whenever you wish to offer Salam again, just repeat the entire process. After that, move a little back if you want and pray for yourself, your parents and for all the Muslims.

Important Tip: Sometimes, pilgrims do not get chance to stand even for a minute in front of the tomb of the Prophet (PBUH) due to crowd. In such circumstances, patiently walk with the queue reciting Salawat and when you approach in front of the first hole which overlooks the grave of the Prophet (PBUH), briefly offer Salam on the go and then proceed to the second and third holes offering Salam in the same manner to Abu Bakr Siddiq (RA) and Umar Farooq (RA) respectively.

Riyadhul Jannah (Flowerbed of the Paradise):
In the old portion of the Mosque of the Prophet (PBUH), the place between the pulpit and the tomb is called Riyadhul Jannah (Flowerbed of the Paradise). There are marble pillars erected to mark it and all the pillars are named. Offering salahs in Riyadhul Jannah entails extra reward and the place is known for the quick acceptance of prayers made in there. But take extra care as not to cause troubles for others while

making your way to Riyadhul Jannah or during offering Salah or supplicating.

The Shed of Ashabus Suffah:

Behind the chamber of the Prophet (PBUH), there is a small shed. This was built for the residence and education of the homeless companions (RA) who would engage themselves in the acquisition of knowledge from the Prophet (PBUH) and engaged themselves in the recitation of the Qur'an and Dhikr. Abu Hurairah (RA) was one of the bright alumni of this school.
The number of the learners and residents of Suffah constantly kept changing. Sometimes the number would reach about 80. The verse 28 in Surah al-Kahaf was revealed to praise the fellows of Suffah which recommended the Prophet (PBUH) to sit with them. Having an opportunity, you should try to offer two rak'ahs *nafl* there and recite some portions from the Qur'an and pray as much as you can.

Jannatul Baqi' (Baqi' al-Gharqad):

The cemetery of Madinah, Jannatal Baqi' is located at a stone's throw distance from the Masjid of the Prophet (PBUH). This cemetery is heavenly abode to a big number of the companions (PBUH) and great spiritual personalities. During your stay in Madinah, keep visiting this cemetery often and pray for forgiveness, mercy and spiritual elevation from Allah for yourself and others. Male are allowed to visit Jannatul Baqi' after Fajr and from Asr salah till Maghrib without any restriction.
Recite the following Dua when entering Jannatul Baqi' (if you remember):

السَّلَامُ عَلَيْكُمْ يَا اَهْلَ الْقُبُوْرِ اَنْتُمُ السَّابِقُوْنَ وَنَحْنُ اِنْ
شَاءَ اللّٰهُ بِكُمْ لَاحِقُوْنَ، نَسْئَلُ اللّٰهَ لَنَا وَلَكُمُ الْعَافِيَةَ،
يَغْفِرُ اللّٰهُ لَنَا وَلَكُمْ وَيَرْحَمُ اللّٰهُ الْمُسْتَقْدِمِيْنَ مِنَّا
وَالْمُسْتَاْخِرِيْنَ. السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُه

Translation: Peace be upon you O the inhabitants of graves! You departed before us and we, by the Will of Allah, shall be joining you. We ask Allah for the well-being for us and you. May Allah forgive us and you all and may He have mercy on those who have departed before from among us and on those who will follow. May peace, mercy and blessings of Allah be upon you."

The Mount of Uhud:

Located about 4-5 kilometres north of Madinah, this is the mountain the Prophet (PBUH) expressed his love by saying, "This mountain loves us and we love it too." (Bukhari and Muslim) The battle of Uhud took place in 3rd Hijri right in front of this mountain where the Messenger of Allah (PBUH) suffered a wound and 70 of his companions (RA) were martyred. All the martyrs were buried there. Fences are now set up around their graves. Within the fences, there rests the Prophet's Uncle Hamza (RA) and next to him lay the graves of Abdullah ibn Jahash and Mus'ab ibn Umair (RA). The Prophet (PBUH) used to visit here often to pray for the martyrs. Therefore, keep visiting this site sometimes during your stay in Madinah. When visiting the graves of the companions (RA) resting here, first offer Salam to Hamzah (RA) like this;

السَّلَامُ عَلَيْكَ يَاسَيِّدِنَا حَمْزَةُ رضي الله عنه

السَّلَامُ عَلَيْكَ يَا عَمَّ رَسُولِ اللَّهِ

السَّلَامُ عَلَيْكَ يَا سَيِّدَ الشُّهَدَاءِ

السَّلَامُ عَلَيْكَ يَا عَمَّ نَبِيِّ اللَّهِ

Translation:
Peace be on you, O Hamzah, our Master!
Peace be on you, O the uncle of the Messenger of Allah!
Peace be on you, O the master of the Martyrs!
Peace be on you, O the uncle of the Prophet of Allah!
Then proceed to the graves of other martyrs resting there, offer Salam according to Sunnah and ask Allah to forgive and show mercy to you and to them all. Offer Salam to the other martyrs by naming the ones you know and then present a general Salam to all in the following manner.

السَّلَامُ عَلَيْكَ يَا عَبْدَاللَّهِ بِنْ جَحَشْ رضي الله عنه

السَّلَامُ عَلَيْكَ يَا مُصْعَبْ بِنْ عُمَيْرٌ رضي الله عنه

السَّلَامُ عَلَيْكُمْ يَا شُهَدَاءِ اُحُد كَافَّةً عَامَّةً وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Translation:
Peace be on you, O Abdullah bin Jahash!
Peace be on you, O Mus’ab bin ‘Umair!
Peace, mercy and blessings of Allah be on you all, O the martyrs of Uhud!

Other visiting places in Madinah

Other than the Mosque of the Prophet (PBUH), there are many other mosques in Madinah. You may visit them too. However, other mosques except for Masjide Quba can be visited for their historical significance only. As for Quba, it is Sunnah to visit it.

Masjide Quba:
Masjide Quba is located at the distance of about four kilometres from the Masjid of the Prophet (PBUH). This Masjid was the first to be built in the Islamic history. When the Prophet (PBUH) migrated to Madinah from Makkah, he stayed with the tribe of Banu Auf. There the Prophet laid the foundation stone of Masjide Quba. Allah says about this Masjid, "the Masjid built out of piety". After Masjide Haram, the Masjid of the Prophet and Masjide Aqsa, Masjide Quba is of highest merit. The Messenger of Allah (PBUH) used to walk or ride to Masjide Quba (Bukhari & Muslim). It was also reported from the Prophet (PBUH) that he said: "If someone comes out of his house to come to this Masjid just to offer two rak'ahs salah, he will receive the reward equal to the reward of an Umrah." (Nasai)

Masjide Jumu'ah:
Located near Masjide Quba, this Masjid holds the honour of being the first Masjid in the Islamic history where the Prophet (PBUH) offered his first Jumu'ah prayer.

Masjid Qiblatayn:
Since one prayer was offered while facing two directions (Masjide Haram and Masjide Aqsa) in this mosque, it is called Masjid Qiblatayn (The Mosque with two Qiblas).

Activities to perform in Madinah:

The pilgrims should consider every second of their stay in Madinah incredibly valuable and spend most of the time in the acts of worship especially taking extra care of the following:

- Spend as much time as you can in the Masjid of the Prophet (PBUH) for who knows if another visit would be possible or not.
- Try to pray all daily five prayers in the Masjid of the Prophet (PBUH) as it multiplies the reward by 1000 or 50,000.
- Visit grave of the Messenger of Allah (PBUH) and offer Salam as many times as you can.
- Recite Salawat (Darud) on the Prophet (PBUH) in abundance and keep yourself busy in the remembrance of Allah, recitation of the Qur’an and other supplications.
- Grab this opportunity to offer voluntary (nafl) salahs and supplicate as much as you can in Riyadhul Jannah.
- Visit Jannatul Baqi’ after Fajr and Asr salah.
- Visit Masjide Quba once in a while to offer two rak’ahs whenever you get a chance.
- Try your best to follow each and every Sunnah of the Messenger of Allah (PBUH).
- Avoid all sins and especially keep yourself away from worthless discussions and quarrels.
- Invite others to the way of Allah with wisdom and beautiful preaching.
- Don’t waste your time in shopping. No one knows if you will have the opportunity of visiting this blessed city of the Prophet (PBUH) again.

Women's Issues

- If a woman is in her periods, she should not enter the Masjid of the Prophet (PBUH) to offer Salam. However, she is allowed to offer Salam from outside, standing by any door. Once periods is over, she can visit the grave of the Prophet (PBUH) and offer Salam in the proper manner.
- Since, separate areas are meant for men and women in the Masjid of the Prophet (PBUH), therefore, at the time of the entry, everyone in the group should plan their exit and meeting point. Women should wait for their men at the very point they had planned to meet and should not go searching them, no matter how long they have to wait.
- Remember the way from your residence to the Masjid very well.
- Avoid useless talks and quarrelling with each other. Spend most of your time in worship, recite the glorious Qur'an and offer nafl (voluntary) salah.
- Since there is no Ihram for visiting Madinah, women should maintain proper Hijab and should cover their faces as well.
- During their stay in Madinah, women may perform the prescribed prayers in their respective residences. Performing Salah in congregation is an exclusive emphasised injunction and virtuous act for men. The best place for performing Salah for a woman is her residence. However, if a woman wants to perform Salah in the Masjid of the Prophet (PBUH), she should do it in the area exclusively designated for women.
- Women are allowed to visit the Holy Tomb after Ishraq, between Zuhr and Asr prayer and for a while after Isha Salah.

Returning from Madinah

- In case you want to visit Makkah after the visit to Madinah, change into Ihram at Dhul Hulaifah which is the Meeqat for the people of Madinah. If the time of Hajj is near, enter Ihram only with the intention of performing Hajj. But if there is sufficient time for Hajj to begin, put on Ihram with the intention of performing Umrah only and then put it off after performing Umrah. In case you have intended to perform Hajje Tamattu’ and left for Madinah after performance of Umrah, put on Ihram with the intention of performing either Hajj or Umrah when returning from Madinah.
- If you came to Madinah after performing Hajj and now you plan to visit Makkah again, in such case, put on Ihram at Meeqat (Dhul Hulaifah) with the intention of performing Umrah only.
- If you have no plan to visit Makkah after your visit to Madinah and want to leave for home, there is no Ihram for you in this case.
- One may visit Madinah any time before or after the completion of Hajj.
- The return from the city of the Prophet (PBUH) must be heavy and tearful, but console yourself that despite all the worldly barriers and even from the thousands of miles, Allah, the Exalted, will communicate your Salam to the Prophet (PBUH) through His angels.
- At the departing moment, pledge to never digress from the path prescribed by Allah, pledge to keep Him happy and pleased, pledge to stick to the way of life of the Prophet (PBUH) throughout the rest of your life and make a promise to convey the message of the Religion of Allah to the whole world.

Author's Introduction

Dr. Mohammad Najeeb Qasmi is an alumnus of Darul Uloom Deoband and Jamia Millia Islamia, New Delhi. Beside hundreds of short Islamic articles that he keeps contributing to various websites, daily newspapers and monthly magazines, he has authored so far several books in Urdu: ***Hajj-e-Mabroor*****,** ***MukhtasarHajj-e-Mabroor*****,** ***Hayya Alas Salah*****,** ***Islahi Mazaamin, Umrah Ka Tariqah, Tohfae Ramazan*** and ***Maloomate Quran*** He also organizes Hajj Orientation programme once in a year to provide accurate guidance for the pilgrims in Riyadh.

He belongs to an educated family of Sambhal, UP, India. His grandfather Maulana Mohammad Ismail Sambhali was a freedom fighter and a renowned scholar of *Hadith*. He taught *Bukhari* for 17 years in different institutes of India, whereas his maternal grandfather Mufti Musharraf Hussain worked in various Madaris in India as chief Mufti and *Muhaddith*.

After completing Islamic studies and theology at Darul Uloom Deoband in 1994, Dr. Najeeb Qasmi joined Jamia Millia Islamia University (JMI), New Delhi where he did graduation in Arabic and two courses of translation (Arabic into Eng & Vice Versa). He also completed MA in Arabic from Delhi University (DU).

Dr. Mohammad Najeeb Qasmi has been awarded PhD from JMI on the topic الجوانب الأدبية والبلاغية والجمالية في الحديث النبوي من الصحيحين under the supervision of Prof. Shafiq Ahmad Khan Nadwi & Prof. R. I. Faynan. Dr. Najeeb Qasmi has been working in Riyadh since 1999.

The mobile application of his website (www.najeebqasmi.com) is presented in the service of Islam in Urdu, Hindi & English

languages. This App is a collection of his 175 articles on different topics, 62 speeches and 7 books. This App is of 13 MB and available in Play Store which can be easily downloaded by any Android or Tablet user within 2 minutes even in urban and rural areas of India & Pakistan.

A similar App for Hajj and Umra (Hajj & Umrah Guide) is also launched. All the issues related to Hajj and Umra are presented through this App in Urdu, English and Hindi. Once the App is installed, pilgrims will no longer need to carry heavy books of Hajj and Umra. They can get information using that App and perform their Hajj or Umra in Sunnah way. The App will include 9 speeches, a presentation on how to perform Hajj and Umra and 21 articles. If App is available in the mobile, pilgrims can use it while being in Makkah, Mina, Muzdalfa and Arafat. If there is any doubt, while performing Hajj or Umra, then this App will be within the reach of pilgrims' hands to remove their doubt and guide them to the right way.

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